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A  
**TOKEN**  
FOR  
**MOURNERS:**

OR,

The Advice of Christ to a distressed Mother, bewailing the Death of her Dear and only Son.

WHEREIN,

The Boundaries of Sorrow are duly fixed,  
Excesses restrained, the Common Pleas  
Answered, and divers Rules for the support of Gods afflicted ones prescribed.

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By J. F. Preacher of the Gospel of  
Christ at *Dartmouth* in *Devon*.

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"Ὁ γὰρ φίλῃ θιὸς ἀποθνήσκει υἱὸς.

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*Transvere patres, simul hinc transibimus omnes.  
In caelo patriam, qui bene transire habet.*

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## THE

### Epistle Dedicatory.

To his dearly beloved Brother  
and Sister, Mr J. C. and  
Mrs. E. C. the Author wish-  
eth Grace, Mercy, and  
Peace.

Dear Friends,

**T**HE double tie of Nature and  
Grace, beside the many en-  
dearing passages that for so  
many years have linked and glewed  
our affections so intimately, cannot  
but beget a tender sympathy in me  
under all your troubles; and make me  
say of every affliction which befalls  
A 4 you,

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*you, half mine. I find it is with our affections, as with the strings of Musical instruments exactly set at the same height, if one be touched the other trembles, though it be at some distance.*

*Our affections are one, and so in a great measure have been our afflictions also. You cannot forget that in the years lately past, the Almighty visited my Tabernacle with the Rod, and in one year, cut off from it the root, and the branch, the tender Mother, and the only Son. What the effects of those strokes, or rather of my own unmortified passions were, I have felt, and you and others have heard. Surely I was as a Bullock unaccustomed to the Yoak. Yea I may say with them, Lam. 3. 19, 20. Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me.*

*I dare not say that ever I felt my heart*

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heart discontentedly rising and swelling against God; no, I could still justify him, when I most sensibly smarted by his hand: if he had plunged me into a Sea of sorrow, yet I could say in all that Sea of Sorrow, there is not a drop of injustice: But it was the over-heating, and over-acting of my fond and unmortified affections and passions that made so sad impressions upon my body, and cast me under those distempers which soon imbittered all my remaining comforts to me.

It was my earnest desire so soon as I had strength and opportunity for so great a Journey to visit you; that so, (if the Lord had pleased) I might both refresh, and be refreshed by you, after all my sad and disconsolate daye. And you cannot imagine what content and pleasure I projected in that visit! but it proved to us (as all other Comforts of the same kind ordinarily do) more in expectation, than in fruition; for how soon after  
our

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*our joyful meeting and embraces, did the Lord overcast and darken our day, by sending death into your Tabernacle, to take away the desire of your eyes with a stroke! to crop off that sweet and only bud from which we promised our selves so much Comfort: But no more of that, I fear I am gone too far already. It is not my design to exasperate your troubles, but to heal them, and for that purpose have I sent you these papers, which I hope may be of use both to you and many others in your condition; since they are the after-fruits of my own troubles; things that I commend not to you from another hand, but which I have (in some measure) proved and tasted in my own tryals.*

*But I will not hold you longer here. I have only a few things to desire for and from you, and I have done.*

*The things I desire are,*

*First, That you will not be too hasty to get off the yolk which God hath put*

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put upon your neck. Remember when your child was in the Womb, neither of you desired it should be delivered thence, till Gods appointed time was fully come; and now that you travail again with sorrow for its death. O desire not to be delivered from your sorrows one moment before Gods time for your deliverance be fully come also. Let patience have its perfect work; that Comfort which comes in Gods way and season, will stick by you, and do you good indeed.

Secondly, I desire, that though you and your afflictions had a sad meeting, yet you and they may have a Comfortable parting. If they effect that upon your hearts which God sent them for, I doubt not but you will give them a fair testimony when they go off.

If they obtain Gods blessing upon them in their operation, surely they will have your blessing too at their valediction. And what you entertained with fear, you will dismiss with

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with praise. How sweet is it to hear the afflicted soul say when God is loosing his bands, It's good for me that I have been afflicted!

Thirdly, I heartily wish, that these searching afflictions may make the most satisfying discoveries, that you may now see more of the evil of sin, the vanity of the Creature, and the fullness of Christ, than ever you yet saw. Afflictions are searchers, and put the soul upon searching and trying its ways, Lam. 3. 40. When our sin finds us out by affliction, happy are we, if by the light of affliction we find out sin. Blessed is the man whom God chasteneth, and teacheth out of his Law, Psal. 94. 12. There are unseen causes many times of our troubles; you have an advantage now to sift out the seeds and principles from which they spring.

Fourthly, I wish that all the love and delight you bestowed upon your little one, may now be placed to your greater advantage upon Jesus Christ;

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Christ: and that the stream of your affection to him, may be so much the stronger, as there are now fewer channels for it to be devided into. If God will not have any part of your happiness to lye in children; then let it wholly lye in himself. If the Jealousie of the Lord hath removed that which drew away too much of your heart from him, and hath spoken by this rod, saying, Stand aside child, thou art in my way, and fillest more room in thy Parents hearts than belongs to thee. O then deliver up all to him, and say, Lord, take the whole heart intirely and undividedly to thy self. Henceforth let there be no parting, skaring or deviding of the affections betwixt God and the Creature, let all the streams meet and center in thee only.

Fifthly, That you may be strengthened with all might in the inner man to all patience, that the peace of God may keep your heart and mind. Labour to bring your hearts to a meek  
sub



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*submission to the rod of your Father. We had Fathers of our flesh who corrected us, and we gave them reverence, shall we not much more be in subjection to the Father of spirits and live? Is it comely for children to contest and strive with their Father? Or is it the way to be freed from the yoke by struggling under it? Oh that your hearts might be in a like frame with his, that said, Lord, thou shalt beat, and I will bear. It was a good observation that one made, Anima sedendo, & quiescendo fit sapiens. The Soul grows wise by sitting still and quiet under the rod. And the Apostle calls those excellent fruits which the Saints gather from their sanctified afflictions, The peaceable fruits of Righteousness, Heb. 12. 11,*

*Lastly, My hearts desire and prayer to God for you is, that you may die daily to all visible enjoyments, and by these frequent converses with death in your family, you may be prepared for  
your*



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*your own change and dissolution when it shall come.*

*O, Friends, How many graves have you and I seen opened for our dear Relations! How oft hath death come up into our windows, and summoned the delight of our eyes? It is but a little while and we shall go to them, we and they are distinguished but by short intervals.*

*Transivere patres, simul hinc transibimus omnes.*

*Our dear Parents are gone, our lovely and desirable children are gone, our bosom Relations, that were as our own souls, are gone, the greatest part of us is gone: And do not all these warning-knocks at our doors acquaint us, that we must prepare to follow shortly after them!*

*O that by these things our own death might be both more easie and more familiar to us! the oftner it visits us, the better we should be acquainted with it, and the more of our beloved Relations it removes before us, the less*

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less of either snare and intanglement  
remains for us when our turn comes.

My dear Friends, my flesh and my  
blood, I beseech you for Religion  
sake, for your own sake, and for my  
sake, whose Comfort is in great part  
bound up in your prosperity and wel-  
fare, that you read frequently, ponder  
seriously, and apply believingly these  
Scripture-consolations and directions,  
which in some haste, I have gathered  
for your use, and the God of all con-  
solation be with you.

I am

Your most endeared  
Brother

JOHN FLAVEL.



Luke 7. 13.

*And when the Lord saw her, he had  
Compassion on her, and said to her,  
Weep not.*

**T**O be above the stroke of passions, is a condition equal to *Angels*: to be in a State of Sorrow, without the sense of sorrow, is a disposition beneath *Beasts*; but duly to regulate our Sorrows, and bound our Passions under the rod, is the Wisdom, duty, and excellency of a *Christian*. He that is without natural affections, is deservedly ranked among the worst of *Heathens*; and he that is able rightly to manage them, deserves to be numbred with the best of *Christians*. Though when we are *Sanctified*, we put on the *Divine Nature*; yet till we are *glorified* we put not off the infirmities of our *humane Nature*.

B

Whilst

Whilest we are within the reach of troubles, we cannot be without the danger, nor ought to be without the fear of sin; and it is as hard for us to escape sin, being in *adversity*, as *becalming* in *prosperity*.

How apt we are to transgress the bounds both of Reason and Religion under a sharp affliction, appears, as in most mens experience, so in this Womans example, to whose excessive Sorrow, Christ puts a stop in the Text: *He saw her, and had Compassion on her, and said to her, Weep not.*

The Lamentations and waylings of this distressed mother, moved the tender compassions of the Lord in beholding it, and stirred up more pitty in his heart for her, than could be in her heart for her dear and only Son.

In the words we are to consider, both the *Condition* of the woman, and the *Counsel* of Christ with respect unto it.

First, The *condition* of this Woman, which appears to be very dolorous and distressed; her groans and tears moved and melted the very heart of Christ, to hear and behold them: *When he saw her, he had Compassion on her.*

How

How sad an hour it was with her when Christ met her, appears by what is so distinctly remark't by the Evangelist, in *ver. 12.* where it is said, *Now when they came nigh to the Gate of the City, behold, there was a dead man carried out, the only Son of his Mother, and she was a Widdow, and much people of the City was with her.*

In this one Verse, divers heart piercing circumstances of this affliction are noted.

First, It was the *death of a Son.* To bury a child, any child, must needs rend the heart of a tender Parent; for what are children but the parent multiplied: a child is a part of the parent made up in another skin. But to lay a Son in the grave, A Son which continues the name, and supports the family; this was ever accounted a very great affliction.

ειλας μεν εσοδου-  
μος αι τεκνον γε-  
ναι.

Græc Comic.

Secondly, This Son was not carried from the *Cradle* to the *Coffin*, nor stript out of its *Swathing*, to be wrapt in its *Winding* cloaths: Had he dyed in infancy, before he had engaged *affection*, or raised *expectation*, the affliction had not been so pungent and cutting, as now it was. Death smote this Son in the flower and

Prime of his time. He was a *man* (saith the Evangelist) *ver. 12. a young man*, (as Christ calls him) *ver. 14. he was now arrived* \* at that age which

*\* In adolescentia defunctus fuit, ideo plus dolendum fuerat, quia in flore ætatis suæ fuit, et cum grandi labore ac sollicitudine parentum ad istam ætatem perductus.*

Dion. Cath. in loc.

made him capable of yeilding his Mother all that comfort which had been the expectation and hope of many years, and the reward and fruit of many cares and Labours : Yet then when the endearments were greatest, and her hopes highest, even in the flower of his age, he is cut off.

Thus Basil bewayled the death of his Son :

|                                  |                               |
|----------------------------------|-------------------------------|
| " Filius mihi erat               | <i>I once had a Son</i>       |
| " adolescens, solus vi-          | <i>who was a young</i>        |
| " tæ successor, solatium         | <i>man, my only suc-</i>      |
| " senectæ, gloria gene-          | <i>cessor, the solace of</i>  |
| " ris, flos æqualium,            | <i>my age, the glory of</i>   |
| " fulcrum domus, sæta-           | <i>his kind, the prop</i>     |
| " tem gratioliſſimam             | <i>of my family, arri-</i>    |
| " agebat : hic raptus            | <i>ved to the endear-</i>     |
| " periit, qui paulo              | <i>ing age : then was</i>     |
| " ante jucundam vo-              | <i>be snatcht from me</i>     |
| " cem edebat, & ju-              | <i>by death, whose</i>        |
| " cundiſſimum specta-            | <i>lovely voice but a</i>     |
| " culum parentis o-              | <i>little before I heard,</i> |
| " culis erat.                    | <i>who lately was a</i>       |
| <i>pleaſant ſpectacle to his</i> | <i>Parent. Reader,</i>        |

Reader, if this have been thine own condition, as it hath been his that writes it; I need say no more to convince thee, that it was a sorrowful State indeed Christ met this tender Mother in.

Thirdly, And which is yet more, he was not only a Son, but an only Son: so you find in ver. 12. *He was the only Son of his Mother*: One in whom all her hopes and Comforts of that kind were bound up. For,

*Omnis in Ascanio stat chari cura Parentis.* All her affections were contracted into this one object. If we have never so many children, we know not which of them to spare. If they stand like Olive plants about our Table, it would grieve us to see the least twigg amongst them broken down. But surely the death of one out of many, is much more tolerable than of all in one.

Hence its noted in Scripture as the greatest of earthly Sorrows, Jer. 6. 26. *O daughter of my people gird thee with Sackcloth, and wallow thy self in Ashes.*

*Mortem levius toleraret, si non unicus fuisset; si alter qui parentis dolorem leniret superfuisset.*

Ambros.

Virgil.

*Nil charius unico filio: sic dolor de morte ipsius intensissimus existit.*

Carthus. in Loc.

Make thee mourning as for an only Son,  
most bitter Lamentation. Yea, so deep  
and penetrating is this grief, that the holy  
Ghost borrows it to express the deepest  
spiritual troubles by it. Zech. 12. 10,  
They shall mourn for him, (namely Christ  
whom they pierced) as one mourneth for  
an only Son.

Duplici nomine  
charissimus fore  
tum quod esset  
unigenitus tum  
quod esset sola-  
rium, & quasi  
baculus viduita-  
tis ipseus.

Pisc. in Loc.

Fourthly, And yet to  
heighten the affliction it  
is super added, ver. 12.  
And she was a Widdow. So  
that the staff of her age,  
on whom she leaned was  
broken: She had now  
none left to comfort or as-  
sist her in her helpless comfortless State of  
Widdowhood; which is a condition not  
only void of comfort, but exposed to op-  
pression and contempt.

Yea, and being a Widdow, the whole  
burden lay upon her alone: she had not  
an Husband to comfort her, as Elkanah  
did Hannab in 1 Sam. 1. 81. Why weepest  
thou? and why is thy heart grieved? am  
not I more to thee than ten Sons? This  
would have been a great relief; but her  
Husband was dead as well as her Son;  
both gone, and she only surviving, to la-  
ment the loss of those comforts that once

she



she had. Her calamities came not single, but one after another, and this reviving and aggravating the former. This was her case and condition when the Lord met her.

Secondly, Let us consider the *Council* which Christ gives her, with respect to this her sad and sorrowful case. *And when the Lord saw her, he had Compassion on her, and said unto her, Weep not:* Relieving and Supporting words, wherein we shall consider,

The } Occasion.  
 } Motive.  
 } Council it self.

First, The *occasion* of it, and that was his seeing of her. This meeting at the Gate of the City, how accidental and occasional soever it seems, yet without doubt it was providentially suited to the work intended to be wrought: The eye of his Omniscience foresaw her, and this meeting was by him designed, as an occasion of that famous Miracle which he wrought upon the young man. Christ hath a quick eye to discern poor mourning and disconsolate Creatures: and though he be now in Heaven, and stands

out of our sight, so that we see him not; yet he sees us; and his eye (which is upon all our troubles) still affects his heart, and moves his bowels for us.

Secondly, The *Motive* stirring him up to give this relieving and comfortable Counsel to her, was his own *Compassion*. She neither expected, nor desired it from him; but so full of tender pittty was the Lord towards her, that he prevents her with unexpected consolation: Her heart was nothing so full of compassion for her Son, as Christ was for her: He bore our infirmities, even *natural* as well as *moral* ones, in the dayes of his flesh; and though he be now exalted to the highest glory, yet still he continues as merciful as ever, and as apt to be touched with the sense of our miseries, *Heb. 4. 15.*

Lastly, The *Counsel it self*, *Weep not*, herein fulfilling the office of a Comforter to them that mourn, wheretunto he was anointed, *Isa. 61. 1, 2, 3.* Yet the words are not an absolute prohibition of tears and sorrow; he doth not Condemn all mourning as sinful; or all expressions of grief for dead Relations as uncomely: no, Christ would not have his people stupid and insensate; he only prohibits the excesses and extravagancies of our sorrows  
for

for the dead, that it should not be such a mourning for the dead as is found among the Heathens, who sorrow without *measure*, because without *hope*, being ignorant of that grand relief by the Resurrection which the Gospel reveals.

The Resurrection of her Son from the dead, is the ground upon which Christ builds her consolation and relieve. Well might he say, *Weep not*, when he intended quickly to remove the cause of her tears by restoring him again to life.

Now though there be somewhat in this case extraordinary and peculiar; for few or none that carry their dear children to the grave, may expect to receive them again from the dead immediately by a special resurrection; as she did: I say this is not to be expected by any that now loose their Relations; the occasion and reasons of such miraculous special resurrections being removed, by a sufficient and full evidence and confirmation of Christs divine power and Godhead: Yet those that now bury their Relations, if they be such as dye in Christ, have as good and sufficient reason to moderate their passions, as this mourner had, and do as truly come within the reach and compass  
of

of this Christs comfortable and supporting counsel; *Weep not*, as she did; For do but consider, what of support or comfort, can a particular and present Resurrection from the dead give us, more than that it is, and as it is a *Specimen*, hanfell, or pledge of the general Resurrection? It is not the returning of the soul to its body, to live an Animal life again in this world of sin and sorrow, and shortly after to undergo the agonies and pains of death again, that is in it self any such privilege, as may afford much comfort to the person raised, or his Relations: It is no privilege to the person raised; for it returns him from rest to trouble, from the harbour back again into the Ocean. It is matter of trouble to many dying Saints, to hear of the likelihood of their returning again, when they are got so nigh to Heaven.

It was once the case of a godly Minister of this Nation, who was much troubled at his return, and said, I am like a sheep driven out of the storm almost to the fold, and then driven back into the storm again: or a weary Traveller that is come near his home, and then must go back to fetch somewhat he had forgotten: or an Apprentice, whose time is almost  
ex-

expired, and then must begin a new term.

But to die, and then return again from the dead, hath less of priviledge, than to return only from the brink of the grave; for the sick hath not yet felt the agonies and last struggles or pangs of death: but such have felt them once, and must feel them again; they must die *twice*, before they can be happy *once*: and besides, during the little time they spend on earth betwixt the first and second dissolution, there is a perfect *amnesia* forgetfulness and insensibleness of all that which they saw or enjoyed in their state of separation: It being necessary, both for them, and others that it should be so; for themselves its necessary, that they may be content to live, and endure the time of separation from that blessed and ineffable state, quietly and patiently; and for others, that they may live by faith, and not by sense, and build upon divine and not humane authority and report.

*Virtuososque dii  
celant, ut vivere  
durent.*

So that here you see, their agonies and pangs are doubled, and yet their life not sweetned by any sense of their happiness which returns and remains with them,  
and

and therefore it can be no such priviledge to them.

And for their Relations, though it be some comfort to receive them again from the dead ; yet the consideration, that they are returned to them into the stormy Sea, to partake of new sorrows and troubles, from which they were lately free ; and in a short time they must part with them again, and feel the double sorrows of a parting pull, which others feel but once ; surely such a particular Resurrection considered in it self, is no such ground of comfort as at first we might imagine it to be.

It remains then, that the ground of all solid Comfort and reliefe against the death of our Relations, lyes in the General and last Resurrection, and what is in a particular one, is but as it is a *Specimen*, and evidence of the general ; and there the Apostle places our relief, *1 Thes. 4.17.* that we shall see & enjoy them again at the Lords coming. And surely this is more, than if with this Mother ( in the Text ) we should presently receive them from the dead, as she did her Son : And if we judge not so, it is because our hearts are

*In eo futurae resurrectionis illustre habemus Specimen.*

Cal. in Loc.

are carnal, and measure things rather by time, and sense, than by faith and eternity.

Thus you see the Council, with its ground, which for the most part is common to other Christian mourners with her; the difference being but inconsiderable, and of little advantage.

Here then you find many aggravations of sorrow meeting together; A Son, an only Son, is carrying to the grave, yet Christ commands the pensive Mother, not to Mourn.

Hence we note,

Doct. *That Christians ought to moderate their Sorrows for their dead Relations, how many afflicting circumstances and aggravations soever do meet together in their Death.*

It is as common with men, yea, with good men, to exceed in their sorrows for dead Relations, as it is to exceed in their loves and delights to living Relations; and both of the one and other, we may say as they say of waters, It's hard to confine them within their bounds. It is therefore grave  
advice

*Que ardentem  
diligimus habi-  
ta, graviter sus-  
piramus amissa.  
Greg. mor.*

advice which the Apostle delivers in this case, 1 Cor. 7.29, 30, *But this I say Brethren, the time is short, It remaineth, that both they that have Wives, be as though they had none, and they that weep, as though they wept not, and those that rejoyce, as though they rejoyced not.* As if he had

said, the floating world is near its port: God hath contracted the failes of

mans life: its but a point of time we have to live, and shortly it will not be a point to choose, whether we had wives or not, children or not: all these are time-eaten things, and before the expected fruit of these comforts be ripe, we our selves may be rotten. Its therefore an high point of Wisdom, to look upon things which shortly will not be, as if already they were not, and to behave our selves in the loss of these carnal enjoyments, as the natural man behaves himself in the use of spiritual Ordinances: He hears as if he heard not, and we should weep as if we wept not; Their affections are a little moved sometimes by spiritual things, but they never lay them so to heart, as to be broken hearted for the sin they hear of, or deeply affected with the glory revealed: We also ought to be sensible of the stroke  
of



God upon our dear Relations : but yet still we must weep, as if we wept not ; that is, we must keep due bounds and moderation in our sorrows, and not be too deeply concerned for these dying short-liv'd things.

To this purpose the Apostle exhorts, Heb. 12. 5, *My Son despise not the chastening of the Lord ; neither faint when thou art rebuked of him.* These are two extreams, *despising*, and *fainting* : when God is correcting, to say, I do not regard it, let God take all if he will ; if my estate must go, let it go ; if my children dy, let them dye : this is to *despise* the Lords chastening : and God cannot bear it, that we should bear it thus lightly.

There is also another extream, and that is *Fainting* : if when goods are taken away, the heart be taken away, and when children dye, then the spirit of the Parent dyes also ; this is *fainting* under the rod. Thou lamentest (saith *Seneca*) thy deceased friend, but I would not have thee grieve beyond what is meet : That thou shouldst not grieve at all, I dare not require thee ; tears may be excused, if they do not exceed : Let thine eyes therefore be neither wholly dry, nor yet let them overflow ; *Weep* thou maist, but *Wayle* thou must not

Happy

Happy man that still keeps the golden bridle of moderation upon his passions and affections, and still keeps the possession of himself, whatsoever he looseth the possession of.

Now the the method in which I purpose to proceed shall be,

- |                             |                         |
|-----------------------------|-------------------------|
| 1. To discover the Signes   | } of immoderate Sorrow. |
| 2. To dissuade from the sin |                         |
| 3. To remove the pleas      |                         |
| 4. To propose the cure      |                         |

First, I shall give you the Signs of immoderate Sorrow, and shew you when it exceeds its bounds, and becomes sinful, even a sorrow to be sorrowed for; and for clearness sake, I will first allow what may be allowed to the Christian mourner, and then you will the better discern wherein the excess and sinfulness of your sorrow lyes.

And First, How much soever we censure and condemn immoderate Sorrow, yet *the afflicted must be allowed an awakened and tender sense of the Lords afflicting hand upon them.* Its no virtue to bear what we do not feel: Yea it is a most unbecoming temper, not to tremble when God is smiting.

The

The Lord saith to *Moses*, in the case of *Miriam*, Num. 12. 24. *If her Father had spit in her face, should she not be ashamed seven days?* The face is the Table and Seat of beauty and honour; but when it is spit upon, it's made the sink of shame: Had her own Father spit upon her face when she had displeased him; Would she not have gone aside as one ashamed by such a rebuke, and not have shew'd her face to him again in seven days? How much more should she take it to heart, and be sensible of this rebuke of mine, who have fill'd her face with Leprous spots, the signs of my displeasure against her? Surely God will be ashamed of those, that are not ashamed when he rebukes them.

It is not magnanimity, but stupidity to make light of Gods corrections, and for this the afflicted are smartly taxed, Jer. 5. 3. *I have smitten them but they have not grieved.* When God smote *Job* in his person, children, and estate, he arose and rent his mantle, and put dust upon his head, to shew he was not senseless and unaffected, and yet blessed the afflicting God, which as plainly shew'd he was not contumacious and unsubmitive.

Secondly, *We must allow the mourning afflicted soul, a due and comely expression of his grief and sorrow, in his complaints both to God and men.*

Its much more becoming a Christian ingenuously to open his troubles, than suddenly to smother them. There's no sin in complaining to God, but much wickedness in complaining of him. Griefes are eased by groans, and heart pressures relieved by utterance. This was *Dauids* course, and constant way, who was a man of afflictions, *Psal. 142. 2, 3, I poured out my complaint before him, I shewed before him my trouble: when my spirit was overwhelmed within me, then thou knewest my path.*

To whom should children go but to their Father to make their moan? Whence may they expect relief and comfort but from him? The 102. Psalm is intituled, *A Psalm for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.*

And happy were it if every afflicted soul would chuse this way to express his sorrows. Did we complain more to God, God would complain less of us, and quickly abate the matters of our complaint. O you cannot think how moving,  
how

how melting, how prevailing it is with God, when his poor burdened and afflicted people, in a day of distress and despondency, when deep calleth unto deep, and one wave drives on another; then for the oppressed soul with humility; filial confidence, and faith, to turn it self to the Lord and thus bespeak him,

“Father, What shall I do? My soul  
“is greatly bowed down by trouble, I am  
“full to the brim, my vain heart hath  
“looked for relief this way and that way  
“but none comes, every door of comfort  
“is shut up against me: Thou hast multiplied my sorrows, and renewed thy  
“witnesses against me: Comfort is removed from my outward, and peace  
“from my inner man: Sharp afflictions  
“without, and bitter reflections within.  
“O Lord I am oppressed, undertake for  
“me. Fathers of the flesh pitty their distressed children when they complain  
“to them, and wilt not thou O Lord,  
“whose compassions as far exceed creature-compassions, as the Sea exceeds a  
“drop. O my Father pitty me, support  
“me, deliver me.

O how acceptable is this to God!  
how advantageous to the soul!

We may also make our complaint to men. So did *Job*, Chap. 19. 21. *Have pity, have pity on me O ye my friends ; for the hand of God hath touched me.* And it is a mercy if we have any friends that are wise, faithful, and experienced. They are born for such a time as this, *Prov.* 17. 17. But be they what they will, they cannot pity as God, relieve and succour as he: and often times we may say with *Job*, Chap. 21. 4. *As for me, Is my complaint to men? and if it were, Why should not my spirit be troubled? q. d.* What great advantage can I get by these complaints? I may burden the heart of my friend, but how little doth that ease my own! Yet the very opening of the heart to an experienced tender Christian is some relief, and the engaging his prayers is more. Thus far you mone safely: In all this there is no danger.

Thirdly, *The afflicted person may (ordinarily) accuse, judge and condemn himself, for being the cause and procurer of his own troubles.* He may lawfully be discontented, and vexed with himself for his own folly, when the iniquity of his heels compasseth him about. And truly it is but seldom that any great affliction befalls a gracious person, but he saw the need

need of such a rod before he felt it.

Hath God smitten thy child or friend? and didst thou not foresee some sharp trial coming? Did not thy fond secure carnal temper need such a scourge, to awaken, quicken and purge thee? Or if you did not foresee it, its now your duty to search and examine your selves. So the Church in their afflictions resolved, Lam. 3. 40. *Let us search and try our wayes.* When God is *smiting* we should be *searching*. Surely our iniquities will enquire after us, if we will not enquire after them. Yea, in the day of affliction, a gracious soul is inquisitive about nothing more than the procuring and provoking cause of his troubles, Job 10. 2. *Shew me wherefore thou contendest with me?* q. d. Lord what special corruption is it that this rod is sent to rebuke? What sinful neglect doth it come to humble me for? O discover it now to me, and recover me now from it.

And having found the root and cause of their troubles, ingenuous souls will shame themselves for it, and give glory to God by an humble submission, and vindication of the equity of his proceedings, Job. 7. 20. *I have sinned, what shall I do unto thee, thou preserver of men?* He thinks it no shame freely to discover unto



God, and deeply to abase himself before him, for his folly.

\* *Nec enim pudet sanctos viros postquam renovata corda fuerint per resipiscentiam, lapsus sui & dedecoris ad dei gloriam meminisse. Nihil nobis decedit quod cedit in illius honorem.*  
Brightman in Cant. cap. i. ver. 4. pag. 11.

I remember a choice note that \* Mr. Brightman hath in his commentary upon the *Canticles*.

Holy men (saith he) after their hearts are renewed by repentance, are not ashamed to remember and confess their slips and shameful falls, to the glory of God: for they account that glory which such confessions take from them is not lost, whilst it goes to the glory of God. If his glory may rise out of our shame, how willing should we be to take such shame to us? Holy David was not ashamed to acknowledge, *Psal. 38. 5, My wounds stink and are corrupt, because of my foolishness.* He is the wisest man that thus befooles himself before God.

Its true God may afflict from prerogative, or for tryal; but we may always see cause enough in our selves, and its safest to charge it upon our own folly.

Lastly, The afflicted Christian may in an humble submissive manner, plead with God and



*and be earnest for the removal of the affliction.*

When affliction presseth us above strength, when it disables us for duty, or when it gives advantage to temptation, then we may say with *David*, *Remove thy stroke from me, I am consumed by the blow of thine hand*, Psal. 39. 10. Even our Lord Jesus Christ, in the day of his troubles, poured out his soul with strong cries and many tears, saying, *Father if thou be willing, let this cup pass from me*, Luke 22. 42. Oppressed nature desires ease; and even our renewed nature desires freedom from those clogs and temptations which hinder us in duty, or expose us to snares.

Thus far we may safely go,

But Sorrow then becomes sinful and excessive when,

First, *It causes us to slight and despise all our other mercies and enjoyments, as small things in comparison of what we have lost.*

It often falls out that the setting of one comfort clouds and benights all the rest. Our tears for our lost enjoyment, so blinds our eyes that we cannot see the many other mercies which yet remain; We take so much notice of what is gone, that

we take little or no notice of what is left ; But this is very sinful ; for it involves in it both *ignorance, ingratitude, and great provocation.*

Its a sin springing from ignorance. Did we know the desert of our sin, we would rather wonder to see one mercy left, than that twenty are cut off. They that know they have forfeited every mercy, should be thankful that they enjoy any, and patient when they loose many of their comforts.

Did we know *God*, even that Sovereign Lord at whose dispose our comforts come and go, who can the next moment blast all that remain, and turn you into hell, afterwards you would prize the mercies he yet indulges to you at an higher value. Did you understand the tickle vanishing nature of the Creature, what a flower, what a bubble it is, Oh how thankful would you be to find so many yet left in your possession !

Did you know the case of thousands as good, yea better than you, whose whole harvest of comfort in this world, is but an handful to the gleanings of the comforts you still enjoy, who in all their lives never were owners of such comfortable enjoyments as you now overlook,

look, surely you would not act as you do.

Beside, What vile ingratitude is in this? What! are all your remaining mercies worth nothing? You have buried a child, a friend: Well, but still, you have a husband, a wife, other children; or if not, you have comfortable accommodations for your selves, with health to enjoy them; or if not, yet you have the Ordinances of God, it may be an interest in Christ, and in the Covenant, pardon of sin, and hopes of glory. What! and yet sink at this rate, as if all your mercies, comforts, and hopes, even in both worlds, were buried in one grave. Must *Iehabod* be written upon your best mercies, because mortality is written upon one? Fye, fye, What shameful ingratitude is here?

And really friend, Such a carriage as this under the rod, is no small provocation to the Lord to go on in Judgment, and make a full end of all that remains, so that affliction shall not rise up the second time.

What if God taking notice how little thou regardest the many undeserved favours thou yet possessest, (should say, Well, if thou think'st them not worth the owning,  
neither

neither do I think them worth the continuing. Go death, there's a husband, a wife; other children yet left, smite them all. Go sickness and remove the health of his body yet left; go losses and impoverish his estate yet left; go reproach and blast his reputation which is yet sweet. What would you think of this? And yet if you be out of Christ, you are in danger of a far sadder stroke than either or all yet mention'd. What if God should say, Prizest thou not my mercy? Hast thou no value for my goodness, and forbearance towards thee? Is it nothing that I have spar'd thee thus long in thy sins and rebellions? Well then, I will stretch out my hand upon thy life, cut off that thred which hath kept thee so many years from dropping into hell.

O think then what you have done, by provoking the Lord through your vile ingratitude! Its a dangerous thing to provoke God, when he is already in a way of Judgement. And if you be his own people, and so out of the danger of this last and worst stroke: yet know, you have better mercies to lose, than any you have yet lost. Should God cloud your soul with doubts, let loose Satan to buffet you,

you, remove joy and peace from your inner man, How soon would you be convinced, that the funeral of your dearest friend is but a trifle to this?

Well then, Whatever God takes, be still thankful for what he leaves. It was the great sin of *Israel* in the wilderness, that though God had delivered them from their cruel servitude in *Egypt*, miraculously fed them in the desert, and was leading them on to a Land flowing with milk and hony; yet as soon as any want did but begin to pinch them, presently all these mercies were forgotten, and slighted, *Numb. 14. 12. Would to God* (say they) *we had died in Egypt.* And *Numb. 11. 6. There is nothing at all beside this Mannah.* Beware of this O ye mourning and afflicted ones. You see both the sin that is in it, and the danger that attends it?

Secondly, And no less sinful are our Sorrows, *When they so wholly ingulph our hearts, that we either mind not at all, or are little or nothing sensible of the publick evils and calamities which lye upon the Church and people of God.*

Some Christians have such publick spirits that the Churches troubles swallow up their personal troubles. *Melanchton* seemed

seemed to take little notice of the death of his child, which he dearly loved, being almost overwhelm'd with the miseries lying on the Church.

And it was a good evidence of the graciousness and publickness of *Elies* spirit who sitting in the gate anxiously waiting for tydings from the Army, when the tydings came that *Israel* fled before the *Philistins*, that his two Sons *Hophni* and *Phineas* were dead, and that the Ark of God was taken; just at the mention of that word,

*Cumque ille nominasset Arcam dei, q- d. nondum integram, sed inchoatam audiens narrationem, mente prævolans exitum presagiens ruebat.*

*Meneoz. in Loc.*

*The Ark of God*, before he heard out the whole narration, his mind quickly presaging the issue, he sank down and died, *1 Sam. 4. 19, 20.* O that was the sinking, the killing word; had the messenger stopt at the death of his two Sons, like enough he had supported that burden, but the loss of the Ark was more to him than sons or daughters.

But how few such publick spirits appear even among Professors in this selfish generation? May we not with the Apostle complain, *Phil. 2. 21. All seek their own, and not the things that are of Christ,*

*Christ.* Few men have any great cares or designs lying beyond the bounds of their own private interests. And what we say of cares, is as true of sorrows: if a child dye, we are ready to dye too, but publick calamities pierce us not.

How few suffer either their domestick comforts to be swallow'd up in the Churches troubles, or their domestick troubles to be swallowed up by the Churches mercies! Now when it is thus with us, when we little regard what mercies or miseries lye upon others, but are wholly intent upon our own afflictions, this is a sinful sorrow, and ought to be sorrowed for.

Thirdly, Our Sorrows then become sinful and exorbitant, *When they divert us from, or distract us in our dutys, so that our intercourse with heaven is stopt and interrupted by them.*

How long can we sit alone musing upon a dead Creature? Here our thoughts easily flow, but how hard to fix them upon the living God! When our hearts should be in heaven with our Christ, they are in the grave with our dead. May not many afflicted souls justly complain, that their troubles have taken away their Christ from them, (I mean as to sweet sensible com-



communion) and laid the dead child in his room?

Poor Creature, cease to weep any longer for thy dead Relation, and weep rather for thy dead heart. Is this thy compliance with Gods design in afflicting thee? What, to grow a greater stranger to him than before! Or is this the way to thy cure and comfort in affliction, to restraints prayer, and turn thy back upon God?

Or if thou darest not wholly neglect thy duty, yet thy affliction spoyles the success and comfort of it; thy heart is wandering, dead, distracted in prayer and meditation, so that thou hast no relief or comfort from it.

Rouze up thy self Christian and consider, This is not right. Surely the rod works not kindly now. What did thy love to God expire, when thy friend expired? Is thy heart as cold in duty, as his body is in the grave? Hath natural death seized him, and spiritual deadness seized thee? Sure then thou hast more reason to lament thy dead heart, than thy dead friend. Divert the stream of thy troubles speedily, and labour to recover thy self out of this temper quickly; least sad ex-  
pre-

perience shortly tell thee, that what thou now mourest for, is but a trifle to that that thou shalt mourn for hereafter. To loose the heavenly warmth and spiritual liveliness of thy affections, is undoubtedly a far more considerable loss, than to loose the wife of thy bosom, or the sweetest child that ever a tender parent laid in the grave.

Reader, If this be thy case, Thou hast reason to challenge the first place among the mourners. Its better for thee to bury ten sons, than to remit one degree of love or delight in God. The end of God in finiting, was to win thy heart nearer to him, by removing that which estranged it; How then dost thou cross the very design of God in this dispensation? Must God then lose his delight in thy fellowship, because thou hast lost thine in the creature? Surely when thy troubles thus accompany thee to thy closet, they are sinful and extravagant troubles.

Fourthly, Then you may also conclude your sorrows to be excessive and sinful, *When they so overload and oppress your bodies, as to endanger your lives, or render them useless and unfit for service.*

*Worldly*

*Worldly Sorrow works death,* 2 Cor. 7. 10. that is, Sorrow after the manner

of worldly men, sorrow  
*Tristitia mundi* in a meer carnal natural  
*est tristitia se-* way, which is not relieved  
*cundum, mun-* by any spiritual reasonings  
*dum, quæ ex amore* and considerations: This  
*mundi nascitur.* falls so heavy sometimes up-  
*Estius in Loc.* on the body, that it sinks

under the weight, and is cast into such diseases as are never more wrought off, or healed in this world. *Heaviness in the heart of a man makes it stoop,* saith *Solomon*, Prov. 12. 25. The stoutest body must stoop under heart pressures.

It is with the mind of man (saith one) as with the stone *Tyrbenus*: as long as its whole it swimeth, but once broken it sinks presently. Grief is a moth which getting into the mind, will in short time, make the body, be it never so strong and well wrought a piece, like an old seary garment.

*Philosophers* and *Physitians* generally reckon sorrow among the chief causes of shortning life. *Christ* was a man of sorrows, and acquainted with griefes, and this some think was the reason, that he appeared as a man of fifty, when he was little more than thirty years old, *Job*. 8. 57. But his sorrows

sorrows were of another kind.\*

Many a mans Soul is to his Body, as a sharp knife to a thin sheath, which easily cuts it through; and what do we by poring and pondering upon our troubles, but whet the knife that it may cut the deeper and quicker? Of all the Creatures that ever God made (Devils only excepted) man is the most able and apt to be his own tormentor.

How unmercifully do we load them in times of affliction? How do we not only waste their strength by sorrow, but deny relief and necessary refreshment? They must carry the load, but be allowed no refreshment: If they can eat the bread of affliction, and drink tears, they may feed at full; but no pleasant bread, no quiet sleep is permitted them. Surely you would not burden a beast, as you do your own bodies; you would pity and relieve a bruit beast groaning and sinking under an heavy burden, but you will not pity nor relieve your own bodies.

\* *Hec tibi scribo qui tam immodice flevi ut (quod minime velim) inter exempla sim eorum quos dolor vincit: hodie tamen factum meum damno.*  
Seneca Ep. 63:  
p. mihi 637.

Some mens souls have given such deep wounds to their bodies, that they are never like to enjoy many easie or comfortable dayes more whilst they dwell in them.

Now this is very sinful, and displeasing to God; for if he have such a tender care for our bodies, that he would not have us swallowed up, of over much grief, no though it be for sin, 2 Cor. 2. 7. but even to that sorrow sets bounds. How much less with outward sorrow for temporal losses? May not your stock of natural strength be imployed to better purposes think you than these? Time may come, that you may earnestly wish you had that health and strength again to spend for God, which you now so lavishly waste, and prodigally cast away upon your troubles to no purpose, or advantage.

It was therefore an high point of wisdom in *David*, and Recorded no doubt for our imitation, who when the child was dead, ceased to mourn, but arose, washed himself, and eat bread, 2 Sam. 12. 20.

Fifthly, *When affliction sowres the Spirit with discontent, and makes it inwardly grudge against the hand of God, then*

*our*

*our trouble is full of sin, and we ought to be humbled for it before the Lord.*

Whatever God doth with us or ours, still we should maintain good thoughts of him. A gracious heart cleaves nearer and nearer to God in affliction, and can justify God in his severest strokes, acknowledging them to be all just and holy. *Psal. 119. 75, I know also that thy Judgements are right, and that thou in faithfulness hast afflicted me.* And hereby the soul may comfortably evidence to it self its own uprightness, and sincere love to God. Yea, it hath been of singular use to some souls, to take right measures of their love to God in such tryals; to have lovely and well pleased thoughts of God even when he smites us in our nearest and dearest comforts; argues plainly that we love him for himself, and not for his gifts only: And that his interest in the heart is deeper, than any creature interest is. And such is the comfort that hath resulted to some from such discoveries of their own hearts by close smarting afflictions; that they would not part with it, to have their comforts, whose removal occasioned them, given back in lieu of it.

But to swell with secret discontent,

and have hard thoughts of God, as if he had done us wrong, or dealt more severely with us than any. O this is a vile temper, cursed fruit springing from an evil root; a very carnal, ignorant, proud heart; or at least from a very distempered if renewed heart. So it was with *Jonah* when God smote his Gourd, *Tea*, (saith he) *I do well to be angry even unto death*, *Jonah* 4. 9. Poor man, he was highly distempered at this time and out of frame; this was not his true temper or ordinary frame, but a surprize; the effect of a paroxysme of temptation, in which his passions had been overheated.

Few dare to vent it in such language, But how many have their hearts embittered by discontent, and secret risings against the Lord? which if ever the Lord open their eyes to see, will cost them more trouble than ever that of affliction did, which gave the occasion of it.

I deny not, but the best heart may be tempted to think and speak frowardly concerning these works of the Lord, that envious adversary the Devil, will blow the coals, and labour to blow up our spirits at such time into high discontents.



tents. The temptation was strong even upon *David* himself, to take up hard thoughts of God, and to conclude, *Verily I have cleansed my heart in vain.* q. d. How little priviledge from the worst of evils hath a man by his godliness? but he soon suppresseth such motions. *If I should say thus, I should offend against the generation of thy children:* Meaning, that he should condemn the whole race of godly men through the whole world; for who is there among them all, but is, or hath, or may be afflicted as severely as my self?

Surely, it is meet to be said unto God, I have born Chastisement, I will not offend any more, *Job* 34. 31. Whatever God doth with you, speak well, and think well of him, and his works,

Sixthly, *Our sorrows exceed due bounds, when we continually excite and provoke them by willing irritations.*

Grief like a Lyon loves to play with us before it destroy us. And strange it is that we should find some kind of pleasure in rouzing our sorrows. Its\* \* *In est quidam dulce tristitia, cum occurrant sermone eorum jucundi, conversatio hilaris, officiosa pietas: tunc oculi velut in gaudia relaxantur.* Sen. Ep. 808.

experimentally true, that even sorrow it self hath a certain kind of delight attending it.

- The Jews that were with Mary in the house to comfort her, *When they saw that she went out hastily, followed her, saying, she goeth to the grave to weep there,* Joh. 11. 32.

As they do (saith Calvin)  
*Ex eorum more qui luctus sui irritamenta querunt. Calv.* that seek to provoke their troubles by going to the grave, or often looking upon the dead body.

Thus we delight to look upon the relicks of our deceased friends, and often to mention their actions and sayings, not so much for any matter of holy and weighty instruction or imitation; for that would warrant and commend the action; but rather to rub the wound, and fetch fresh blood from it, by piercing our selves with some little trivial, yet wounding circumstances. I have known many that will sit and talk of the features, actions and sayings, of their children, for hours together, and weep at the reherfal of them, and that for many months after they are gone: So keeping the wound continually open, and excruciating their own hearts without any benefit at all by them. A lock of hair or  
 some

some such trifle must be kept for this purpose to renew their sorrow daily by looking on it. On this account *Jacob* would not have his Son called *Benoni*, least it should renew his sorrow, but *Benjamin*.

I am far from commending a brutish oblivion of our dear Relations, and condemn it as much as I do this childish and unprofitable remembrance. Oh friends we have other things to do under the rod than these. Were it not better to be searching our hearts and houses, when Gods rod is upon us, and studying how to answer the end of it, by mortifying those corruptions which provoke it? Surely the rod works not kindly till it come to this.

*Seventhly, Lastly.* Our sorrows may then be pronounced sinful, when they deafen our ears to all the wholesome and seasonable words of counsel and comfort offered us for our relief and support.

*Jer. 31. 15. A voice was heard in Ramah, Lamentation and bitter weeping; Rachel weeping for her children, would not be comforted for her children, because they were not.* She will admit no comfort, her disease is curable by no other means but the restoration of her chil-

dren ; give her them again and she will be quiet, else you speak into the air, she regards not what ever you say.

Thus *Israel* in the cruel bondage in *Egypt*, *Moses* brings them the glad tydings of deliverance, *But they bearkned not to him, because of the anguish of Spirit, and their cruel bondage*, *Exod. 6. 9.*

Thus obstinately fixed are many in their trouble, that no words of advice or comfort find any place with them : yea, I have known some exceeding quick and ingenious, even above the rate of their common parts and abilities in inventing shifts, and framing objections to turn off comfort from themselves ; as if they had been hired to plead against their own interest : and if they be driven from those pleas, yet they are settled in their troubles too fast to be moved : say what you will they mind it not ; or at most it abides not upon them. Let proper seasonable advice or comfort be tendred they refuse it, your counsel is good, but they have no heart to it now. Thus *Psal. 77. 10.* *My soul (saith he) refused to be comforted.*

To want comfort in time of affliction, is an aggravation of our affliction ; but to refuse it, when offered us, wants not  
sin.

sin. Time may come, when we would be glad to receive comfort, or hear a word of support, and shall be denied it.

O, tis a mercy to the afflicted to have a *Barnabas* with him, an interpreter, one among a thousand; and it will be the great sin, and folly of the afflicted to spill those excellent cordials prepared and offered to them, like water upon the ground, out of a froward, or dead spirit, under trouble. Say not with them, *Lam. 3. 18, 19. My hope is perished from the Lord, remembering mine affliction and my misery, the wormwood and the Gall.* Its a thousand pitties the wormwood and gall of affliction should so disgust a Christian, as that he should not at any time be able to relish the sweetness that is in Christ, and in the promises. And thus I have dispatcht the first part of my design, in shewing you wherein the sin of mourners doth not lye, and in what it doth.

*Secondly*, Having cleared this, and shown you wherein the sin and danger lyes; my way is prepared to the second thing proposed: namely, to dissuade Mourners from these sinful excesses of sorrows, and keep the golden bridle of moderation upon their passions in times of  
of

42 *The unsanctified Mourner Supported.*

of affliction. And O that my words may be as successful upon those pensive souls that shall read them, as *Abigails* were to *David*, 1 *Sam.* 25. 32. who when he perceived how proper and seasonable they were, said, *Blessed be the Lord God of Israel, who sent thee this day to meet me, and blessed be thy advice.*

I am sensible how hard a task it is I here undertake; to charm down, and allay mutinous, raging, and tumultuous passions; to give check to the torrent of passion is ordinarily but to provoke it, and make it rage and swell the more.

The work is the Lords, and wholly depends upon his power and blessing. He that saith to the Sea, when the waves thereof roar, be still; can also quiet and compose the stormy and tumultuous Sea that rages in the breasts of the afflicted, and casts up nothing but the *froth* of vain and useless complaints of our misery, or the *dirt* of sinful and wicked complaints of the dealings of the Lord with us.

The rod of affliction goes round and visits all sorts of persons without difference: It is upon the Tabernacles of the just and of the unjust, the righteous and the wicked, both are mourning under the rod.

The

*The unsanctified Mourner supported.* 43

The godly are not so to be minded, as that the other be wholly neglected, they have as strong and tender, though not as regular affections to their Relations, and must not be wholly suffered to sink under their unrelieved burthens.

Here therefore I must have respect to two sorts of persons, whom I find in tears upon the same account; I mean the loss of their dear Relations, the Regenerate, and the unregenerate; I am a debtor to both, and shall endeavour their support and assistance; for even the unregenerate call for our help and pity, and must not be neglected and wholly slighted in their afflictions. We

*Nil miserius mi-  
sero non miser  
ante seipsum.*

must pity them, that can't pity themselves. The Law of God commands us to help a beast, if fallen under its burden; How much more a man sinking under a load of sorrow?

I confess uses of comfort to the unregenerate are not (ordinarily) in use among us; and it may seem strange whence any thing of support should be drawn for them, that have no special interest in Christ, or the promises.

I confess also, I find my self under great disadvantages for this work, I cannot



44 *The unsanctified Mourner supported.*

not offer them those reviving cordials that are contained in Christ, and the covenant for Gods afflicted people; but yet such is the goodness of God even to his enemies, that they are not left wholly without supports, or means to allay their Sorrow.

If this therefore be thy case, who readest these lines; afflicted and unsanctified, mourning bitterly for thy dead friends, and more cause to mourn for thy dead soul; Christless, and graceless, as well as childless or friendless: no comfort in hand, nor yet in hope, full of trouble, and no vent by prayer or faith to ease thy heart.

Poor creature, thy case is sad, but yet do not wholly sink, and suffer thy self to be swallowed up of grief, thou hast laid thy dear one in the grave, yet throw not thy self head-long into the grave after him; that will not be the way to remedy thy misery: but sit down a while and ponder these three things:

First, *That of all persons in the World, thou hast most reason to be tender over thy life and health, and careful to preserve it; for if thy troubles destroy thee, thou art eternally lost, undone for ever. Worldly sorrow (saith the Apostle) works death.*

And

*The unsanctified Mourner supported.* 45

And if it works thy death, it works thy damnation also; for Hell follows that pale horse, *Revel. 6. 8.* If a believer dyes, there's no danger of Hell to him, the second death hath no power over him; but wo to thee if it overtake thee in thy sin; beware therefore what thou dost against thy health and life. Don't put the candle of sorrow too near that thread by which thou hangest over the mouth of Hell.

O its far better to be childless, or friendless on earth; than hopeless, and remediless in hell.

Secondly, Own and admire the bounty and goodness of God manifested to thee in this affliction; that when death came into thy family to smite and carry off one, it had not fallen to thy lot to be the person; thy Husband, Wife, or Child is taken, and thou art left: Had thy name been in the Commission, thou hadst been now past hope.

O the sparing mercy of God! the wonderful long suffering of God towards thee! Possibly that poor creature that is gone, never provoked God as thou hast done; thy poor child, never abused mercies, neglected calls, treasur'd up the thousandth part of that guilt thou hast done:

46 *The unsanctified Mourner supported.*

done: So that thou mightest well imagine it should rather have cut thee down, that hadst so provoked God, than thy poor little one.

But oh the admirable patience of God! Oh the riches of long suffering! Thou art only warned, not smitten by it: Is there nothing in this worth thy thankful acknowledgement? Is it not better to be in black for another on earth, than in the blackness of darkness for ever? Is it not easier to go to the grave with thy dead friend, and weep there; than to go to hell among the damned where there is weeping, and wailing, and gnashing of teeth?

Thirdly, This affliction for which thou mournest, may be the greatest mercy to thee that ever yet befel thee in this world. God hath now made thy heart soft by trouble, shewed thee the vanity of this World; and what a poor trifle it is which thou madest thy happiness: There is now a dark cloud spread over all thy worldly comforts. Now, O now, if the Lord would but strike in with this affliction, and by it open thine eyes to see thy deplorable state, and take off thy heart for ever from the vain world which thou now seest hath nothing in it; and cause thee

*The unsanctified Mourner supported. 47*

thee to chuse Christ the only abiding good for thy portion. If now thy affliction may but bring thy sin to remembrance, and thy dead friend may but bring thee to a sense of thy dead soul, which is as cold to God and spiritual things, as his body is to thee; and more loathsome in his eyes than that corpse is, or shortly will be to the eyes of men: Then this day is certainly a day of the greatest mercy that ever yet thou sawest. O happy death, that shall prove life to thy soul.

Why, this is sometimes the way of the Lord with men, *Job 36. 8, 9. If they be bound in fetters, and holden in cords of affliction, then he sheweth them their work, and their transgression, that they have exceeded: he openeth also their ear to discipline, and commandeth them that they return from iniquity.*

O Consider poor pensive creature, that which stole away thy heart from God is now gone: That which eat up thy time and thoughts, that there was no room for God, soul, or eternity in them, is gone: All the vain expectations thou raisedst up to thy self, from that poor creature which now lyes in the dust, are in one day perished. O what an advantage hast thou now for heaven, beyond what ever  
that

48 *The unsanctified Mourner supported.*

thou yet hadst ! If God will but bless this rod, thou wilt have cause to keep many a thanksgiving day for this day.

I pray let these three things be pondered by you : I can bestow no more comforts upon you, your condition bars the best comforts from you ; they belong to the people of God, and you have yet nothing to do with them.

I shall therefore turn from you to them, and present some choicer comforts to them to whom they properly belong, which may be of great use to you in reading ; if it be but to convince you of the blessed privilege and state of the people of God in the greatest plunges of troubles in this world ; and what advantages their interest in Christ gives them for peace and settlement beyond that state you are in.

And here I do with much more freedom and hope of success apply my self to the work of counselling and comforting the afflicted. You are the fearers of the Lord, and tremble at his word ; the least sin is more formidable to you than the greatest affliction. Doubtless you would rather chuse to bury all your children than provoke and grieve your heavenly Father. Your Relations are dear, but Christ is dearer to you by far. Well

Well-then let me perswade you to retire a while into your closets, redeem a little time from your unprofitable sorrows, ease and empty your hearts before the Lord, and beg his blessing upon the following quieting and heart composing considerations that follow, some of which are more general and common, some more particular and special; but all of them such, as through the blessing of God may be very useful at this time to your souls.

I. *Confid.* Consider in this day of sorrow, who is the framer and author of this rod by which you now smart, Is it not the Lord? and if the Lord have done it, it becomes you meekly to submit. Psal. 46. 10. *Be still and know that I am God.*

Man and man stand upon even ground, if your fellow creature do any thing that displeases you, you may not only enquire *Who did it*, but *Why he did it*? You may demand his grounds and reasons for what he hath done; but you may not do so here: It is expected that this one thing, *The Lord hath done it*, should without any farther disputes or contests silence and quiet you, whatever it be that he hath done, Job 33. 13. *Why dost thou strive against him? for he giveth not an account of*

E any

*-any of his matters.* The supream being must needs be an unaccountable and uncontroulable being.

Its a shame for a child, to strive with his Father; a shame for a servant to contend with his Master: but for a creature to quarrel and strive with the God that made him, O how shameful is it? Surely tis highly reasonable that you be subject to that will whence you proceeded, and that he who formed you and yours, should dispose of both as seemeth him good. It is said, 2 Sam. 3. 36. *That whatsoever the King did, pleased all the people:* and shall any thing the Lord doth displease you? He can do no wrong. If we pluck a Rose in the bud as we walk in our Gardens, Who shall blame us for it, it is our own, and we may crop it off when we please; Is not this the case? Thy sweet bud which was cropt before it was fully blown, was cropt off by him that owned it, yea by him that formed it. If his dominion be absolute, sure his disposal should be acceptable.

It was so to good Eli, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good.* And it was so to David, Psal. 39. 9. *I was dumb, I opened not my mouth, because thou didst it.* O let it be



be for ever remembered, *That he whose name alone is Jehovah, is the most high over all the earth, Psal. 83. 18.*

The glorious sovereignty of God is illustriously displayed in two things, his decrees, and his providences. With respect to the first he saith, Rom. 9. 15. *I will have mercy on whom I will have mercy.* Here is no ground of disputing with him; for so its said, ver. 20. *Who art thou O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?*

And as to his Providences, wherein his Sovereignty is also manifested. Its said, Zech. 2. 13. *Be silent O all flesh before the Lord, for he is raised up out of his habitation.* Its spoken of his providential working in the changes of Kingdoms, and desolations that attend them.

Now seeing the case stands thus, that Lord hath done it, it is his pleasure to have it so; and if it had not been his will, it could never have been as it is: He that gave thee, (rather lent thee thy Relation) hath taken him. O how quiet should this consideration leave thee! If your Landlord who hath many years suf-

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ferred you to dwell in his house, do at last warn you out of it, though he tell you not why; you will not contend with him, or say he hath done you wrong: much less if he tell you, it will be more for his profit and accommodation to take it into his own hand, than let it to you any longer.

Doubtless reason will tell you, you ought quietly to pack up and quit it. Its your great Landlord from whom you hold (at pleasure) your own, and your Relations lives, that hath now *warned* you out from one of them, it being more for his glory (it may be) to take it in hand by death; And must you dispute the case with him?

Come Christian, this no way becomes thee, but rather, *The Lord gave, and the Lord hath taken, blessed be the name of the Lord.* Look off from a dead creature, lift up thine eyes to the Sovereign, wise, and holy pleasure that ordered this affliction: Consider who he is, and what thou art; yea, pursue this consideration till thou canst say, I am filled with the will of God.

2. *Confid. Ponder well the quality of the comfort you are deprived of, and remember, that when you had it, it stood but*

*but in the rank and order of common and inferiour comforts,*

Children and all other Relations are but common blessings, which God indifferently bestows upon his friends and enemies, and by the having or losing of them, no man knows either love or hatred. It is said of the wicked, *Psal.* 77. 14. That they are full of children; yea, and of children that do survive them too; for, *They leave their substance to their babes.* Full of sin, yet full of children, and these children live to inherit their parents sins and estates together.

It is the mistaking of the quality and nature of our enjoyments, that so plunges us into trouble when we lose them. We think there is so necessary a connexion betwixt these creatures and our happiness, that we are utterly undone when they fail us.

But this is our mistake, there is no such necessary connection or dependance, we may be happy without these things. It is not father, mother, wife, or child, in which our chief good and felicity lyes, we have higher, better, and more enduring things than these, all these may perish, and yet our soul secure and safe; yea and our comfort in the way, as well

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as end ; may be safe enough though these be gone. God hath better things to comfort his people with than these, and worse rods to afflict you with than the removal of these: had God let your children live and flourish, and given you ease and rest in your Tabernacle ; but in the mean time inflicted spiritual Judgements upon your souls, How much more sad had your case been ?

But as long as your best mercies are all safe, the things that have salvation in them remain, and only the things that have vanity in them are removed : you are not prejudiced, or much hindered as to the attainment of your last end by the loss of these things.

Alas, it was not Christs intent to purchase for you a sensual content in the enjoyment of these earthly comforts, but to redeem you from all iniquity ; purge your corruptions, sanctifie your natures, wean your hearts from this vain world ; and so to dispose and order your present condition, that finding no rest and content here, you might the more ardently pant and sigh after the rest which remains for the people of God. And are you not in as probable a way to attain this end now, as you were before ? Do you think  
you

you are not as likely by these methods of providence to be weaned from the world, as by more pleasant and prosperous ones? Every wise man reckons that station and condition to be best for him, which most promotes and secures his last end and great design.

Well then, reckon you are as well without these things as with them; yea, and better too, if they were but clogs and snares upon your affections, you have really lost nothing, if the things wherein your eternal happiness consisteth be yet safe. Many of Gods dearest children have been denied such comforts as these, and many have been deprived of them, and yet never the farther from Christ and heaven for that.

3. *Consid. Alwaies remember that how soon and unexpected soever your parting with your Relations was, yet your Lease was expired before you lost them, and you enjoyed them every moment of the time that God intended them for you.*

Before this Relation whose loss you lament, was born, the time of your enjoyment and separation was unalterably fixed and limited in heaven, by the God of the spirits of all flesh; and although it was a secret to you, whilst your friend

was with you : yet now it is a plain and evident thing, that this was the time of separation before appointed ; and that the life of your friend could by no means be protracted or abreviated, but must keep you company just so far, and then part with you.

This position wants not full and clear Scripture authority for its foundation, how pregnant and full is that Text, *Job 24. 5, 6. Seeing his dayes are determined, the number of his moneths are with thee ; Thou hast appointed him his bounds which he cannot pass.*

The time of our life as well as the place of our habitation was prefixed before we were born.

It will greatly conduce to your settlement and peace to be well established in this truth : That the appointed time was fully come, when you and your dear Relation parted ; for it will prevent and save a great deal of trouble which comes from our after Reflections.

O if this had been done, or that omitted ; had it not been for such miscarriages and over-sights, my dear husband, wife, or child, had been alive at this day ? No, no, the Lords time was fully come, and all things concurred and fell in together to  
bring

bring about the pleasure of his will; let that satisfy you; had the ablest physicians in the world been there, or had they that were there, prescribed another course, as it is now, so it would have been, when they had done all. Only it must be precaution'd, that the decree of God no way excuses any voluntary sinful neglects or miscarriages. God over-rules these things to serve his own ends, but no way approves them: but it greatly relieves against all our involuntary and unavoydable oversights and mistakes about the use of means, or the timing of them; for it could not be otherwise than now it is.

*Objeç.* But many things are alledged against this position, and that with much seeming countenance from such Scriptures as these, Psal. 54. 25. *Blood thirsty men shall not live out half their dayes.* Eccles. 7. 18. *Why shouldst thou dye before thy time.* Psal. 102. 24. *O my God, take me not away in the midst of my dayes.* Isa. 38. 10. *I am deprived of the residue of my years.* And Prov. 10. 27. *The fear of the Lord proulongeth dayes, but the years of the wicked shall be shortened.* It is demanded what tollerable sense we can give these Scriptures whilest we assert an unalterable fixation of the term of death, The



*Sol.* The sense of all these Scriptures will be clear'd up to full satisfaction by distinguishing death and the Terms of it.

First we must distinguish death into,  
 Natural }  
 and }  
 Violent }

The wicked and blood thirsty man shall not live out half his dayes: (*i.e.*) half so long as he might live according to the course of nature, or the vigour and soundness of his natural constitution; for his wickedness either drowns nature in an excess of riot and luxury, or exposes him to the hand of justice, which cuts him off for his wickedness before he hath accomplished half his dayes.

Again we must distinguish of the Term or limit set for death, which is either,

General }  
 or }  
 Special. }

The general limit is now seventy or or eighty years, *Psal. 90. 10. The dayes of our years are threescore years and ten, and if by reason of strength they be four-score years, yet is their strength labour and sorrow.* To this short limit the life of man is generally reduced since the flood; and

and though there be some few exceptions, yet the general rule is not thereby destroyed.

The special limit is that proportion of time which God by his own counsel and will hath allotted to every individual person; and it is only known to us by the event: This we affirm to be a fixed and unmovable term, with it all things shall fall in, and subserve the will of God in our dissolution at that time. But because the general limit is known, and this special limit is a secret hid in Gods own brest; therefore man reckons by the former account, and may be said when he dyes at thirty or forty years old to be cut off in the midst of his dayes; for it is so, reckoning by the general account: though he be not cut off till the end of his dayes, reckoning by his special limit.

Thus he that is wicked dies before his time; (*i. e.*) the time he might attain to in an ordinary way: but not before the time God had appointed. And so in all the other objected Scripture.

It is not proper at all in a Subject of this nature to digress into a controversie. Alas, the poor Mourner, overwhelmed with grief hath no pleasure in that; it is  
not

not proper for him at this time; and therefore I shall for present wave the controverſie, and wind up this conſideration with an humble and ſerious motion to the afflicted; that they will wiſely conſider the matter, the Lords time was come. Your Relations lived with you every moment that God intended them for you, before you had them.

O Parents! mind this I beſeech you; the time of your childs continuance in the womb, was fixed to a minute by the Lord; and when the parturient fulneſs of that time was come, Were you not willing it ſhould be delivered thence into the world? The tender Mother would not have it abide one minute longer in the womb how well ſoever ſhe loved it: And is there not the ſame reaſon we ſhould be willing when Gods appointed time is come, to have it delivered by death out of this ſtate, which in reſpect of the life of Heaven is but as the life of a child in the womb, to its life in the open world.

And let none ſay that the death of children is a premature death, God hath waies to ripen them for Heaven, whom he intends to gather thither betimes, which we know not: In reſpect of fitneſs they dye in a full age, though they be cut off in the bud of their time. He

He that appointed the seasons of the year, appointed the seasons of our comfort in Relations; and as those seasons cannot be altered, no more can these: All the course of providence is guided by an unalterable decree; what falls out casually to our apprehension, yet falls out necessarily in respect of Gods appointment.

O therefore be quieted in it, this must needs be as it is.

4. Confid. *Hath God smitten your darling, and taken away the delight of your eyes with his stroke? Bear this stroke with patience and quiet submission; for how know you but your trouble might have been greater from the life, than it is now from the death of your children?*

Sad experience made a holy man once to say, Its better weep for ten dead children, than for one living child: a living child may prove a continual dropping, yea, a continual dying to the parents heart. What a sad word was that of David to Abishai, 2 Sam. 16. 11. *Behold, saith he, my Son which came out of my bowels seeketh my life. I remember Seneca in his consolatory Epistle to his friend Marullus, brings in his friend thus aggravating the death of his child:*

*O saith*

62 *under the loss of Dear Relations.*

O faith Marullus, Had my child lived  
with me, to how great mo-  
Senecas Epist. desty, gravity, and prudence,  
p. 84. might my discipline have  
formed and moulded him? But, faith Sene-  
ca, (which is more to be feared) he might  
have been as others mostly are; for look  
(saith he) what children come even out of  
the worthiest families; such who exercise  
both their own and others lusts; in all  
whose life there is not a day without the  
mark of some notorious wickedness upon  
it.

I know your tender love to your chil-  
dren will scarce admit such jealousies of  
them; they are for present sweet, lovely,  
innocent companions; and you doubt not  
but by your care of their education, and  
prayer for them, they might have been  
the joy of your hearts.

Why, doubtless Esau, when he was  
little and in his tender age, promised as  
much comfort to his parents as Jacob  
did; and I question not but Isaac and  
Rebecca (a gracious pair) spent as many  
prayers, and bestowed as many holy  
councils upon him as they did upon his  
brother: But when the child grew up  
to riper years, then he became a sharp  
affliction to his Parents; for its said in  
Gen.

Gen. 26. 34. *That when Esau was forty years old, he took to wife Judith the daughter of Berith the Hittite, which was a grief of mind to Isaac and Rebecca.*

The word in the original, רח מלי comes from a root that signifies to imbitter : This erant amaritudo animi.

child imbittered the minds of his parents by his rebellion against them, and despising their counsellors.

And I cannot doubt but *Abraham* disciplin'd his family as strictly as any of you, never man received an higher encomium from God upon that account, Gen. 18. 19. *I know him, that he will command his children and his household after him; and they shall keep the way of the Lord.* Nor can I think but he bestowed as many and as frequent prayers for his children; and particularly for his *Ishmael*, as any of you : We find one, and that a very pathetical one recorded, Gen. 17. 18. *O that Ishmael might live before thee :* and yet you know how he proved, a son that yeilded him no more comfort, than *Esau* did to *Jacob* and *Rebeccah*.

O how much more common is it for parents to see the vices and evils of their children, than their vertues and graces? And where one parent lives to rejoice in behold-

beholding the grace of God shining forth in the life of his child ; there are twenty, it may be an hundred, that live to behold, to their vexation and grief, the workings of corruption in them.

It is a note of *Plutarch*,  
 Plut. Moral. in his *Morals*, *Niocrates* (saith  
 p. 222. he ) lived not to see the  
 noble Victory obtained by *Themistocles*  
 his Son. Nor *Miltiades* to see the battle  
 his Son *Cimon* wan in the field. Nor  
*Zantippus* to hear his Son *Pericles* Preach,  
 and make Orations. *Ariston* never heard  
 his Son *Plato*'s lectures and disputations.  
 But men (saith he) commonly live to see  
 their children fall a Gaming, Revelling,  
 Drinking, and Whoring; multitudes  
 live to see such things to their sorrow.  
 And if thou be a gracious soul, O what  
 a cut would this be to thy very heart!  
 to see those (as *David* spake of his *Abso-*  
*lom*) that came out of thy bowels to be  
 sinning against God; that God whom  
 thou lovest, and whose honour is dearer  
 to thee than thy very life!

But admit, they should prove civil  
 and hopeful children, yet mightest thou  
 not live to see more misery come upon  
 them, than thou couldst endure to see?  
 O think what a sad and doleful sight was  
 that



that to Zedekiah, Jer. 50. 10. *The King of Babylon brought his children and slew them before his eyes. Horrid spectacle! and that leads to the*

5. *Confid. How know you but by this stroke which you so lament, God hath taken them away from the evil to come?*

It is Gods usual way when some extraordinary calamities are coming upon the world, to hide some of his weak and tender ones out of the way by death, Isa. 57. 1, 2. He leaves some, and removes others, but taketh care for the security of all. He provided a grave for *Methuselah* before the flood. The grave is an hiding place to some, and God sees it better for them to be under ground, than above ground in such evil dayes.

Just as a careful and tender Father, who hath a Son abroad at school, hearing the Plague is broken out in, or near the place, sends his Horse presently to fetch home his Son before the danger and difficulty be greater. Death is our Fathers pale Horse, which he sends to fetch home his tender children, and carry them out of harms way.

Surely, when National calamities are drawing on, its far better for our friends to be in the grave in peace, than exposed

to the miseries and distresses that are here, which is the meaning of *Jer. 22. 10. Weep not for the dead, neither bemoan him; but weep for him that goeth away, for he shall return no more, nor see his native Country.*

And is there not a dreadful sound of troubles now in our ears? Do not the clouds gather blackness? Surely all things round about us seem to be preparing and disposing themselves for affliction. The dayes may be nigh in which you shall say, *Blessed is the womb that never bare, and the paps that never gave suck.*

It was in the day wherein the faith and patience of the Saints were exercised, that *John* heard a voice from heaven saying to him, *Write, Blessed are the dead which dye in the Lord from henceforth.*

Thy friend by an Act of favour is disbanded by death; whilst thou thy self art left to endure a great fight of affliction. And now if troubles come, thy cares and fears will be so much the less, and thy own death so much the easier to thee when so much of thee is in heaven already. In this case, the Lord by a mercifull dispensation is providing both for their safety, and thy own easier passage to them.

In removing thy friends before hand, he seems to say to thee as he did to Peter, Joh. 13. 7. *What I do thou knowest not now, but hereafter thou shalt know it.* The eye of Providence hath a prospect far beyond thine; it would be in probability an harder task for thee to leave them behind, than to follow them.

A tree thats deeply rooted in the earth, requires many strokes to fell it, but when its roots are loosned before hand, then an easie stroke layes it down upon the earth.

6. Confid. *A parting time must needs come, and why is not this as good as another?* You knew before hand, your child or friend was mortal, and that the thred that linked you together, must be cut.

If any one (saith Basil) had asked you, when your child was born, What is that which is born? What would you have answered?

*Aquo animo excipere necessaria, quam multi post luctum tuum lugent?*

Sen. Ep. 99.

Would you not have said it is a man? and if a man, than a Mortal vanishing thing. And why then are you surprized, with wonder to see a dying thing dead?

He (saith Seneca) who complains that one is

Seneca's Ep.

804.

F 2

dead,

dead, complains that he was a man. All men are under the same condition, to whose share it falls to be born, to him it remains to dye.

We are indeed distinguisht by intervals, but equalized in the Issue, *It is appointed to all men once to dye*, Heb. 9. 27. There is a statute Law of heaven in the case.

Possibly you think this is the worst time for parting that could be; had you enjoyed it longer, you could have parted easier, but how are you deceiv'd in that? The longer you had enjoyed it, the lother still you would have been to leave it: the deeper it would have rooted it self in your affection.

Had God given you such a privilege as was once granted to the *English Parliament*; that the union betwixt you and your friend should not be dissolved, till you your self were willing it should be dissolved; When think you would you have been willing it should be dissolved?

Its well for us and ours, that our times are in Gods hand, not in our own. And how immature soever it seemed to be when it was cut down; yet it came to the grave in a full age, as a shock of corn in its season, Job 5. 26. *They that are in Christ,*

Christ, and in the Covenant, never dye unseasonably whensoever they dye. (Saith one upon the Text) *They* Car. in Loc.

*dye in a good old age; yea, though they dye in the spring and flower of youth, they dye in a good old age. (i.e.) They are ripe for death when ever they dye. When ever the godly dye, its harvest time with him: though in a natural capacity he be cut down while he is green, and cropt, in the bud or blossom; yet in his spiritual capacity he never dyes before he is ripe; God can ripen his speedily, he can let out such warm rayes and beams of his spirit upon them, as shall soon maturate the seeds of grace into a preparedness for glory.*

It was doubtless the most fit and seasonable time for them that ever they could dye in; and as it is a fit time for them, so for you also. Had it lived longer, it might either have engaged you more, and so your parting would have been harder; or else have puzzled and stumbled you more by discovering its natural corruption: And then what a stinging aggravation of your sorrow would that have been?

Surely the Lord of time, is the best Judge of time; and in nothing do we more discover our folly, and rashness,

then in presuming to fix the times either of our comforts or troubles: as to our comforts, we never think they can come to soon, we would have them presently, whether the season be fit or not, as *Numb. 12. 13. Heal her now Lord.* O let it be done speedily; we are in post hast for our comforts; and as for our afflictions, we never think they come late enough; not at this time Lord, rather at any other time than now.

But its good to leave the timing both of the one and other to him, whose works are all beautiful in their seasons, and never doth any thing in an improper time.

7. *Confid. Call to mind in this day of trouble, the Covenant you have made with God, and what you solemnly promised him in the day you took him for your God.*

It will be very seasonable and useful for thee Christian at this time to reflect upon those transactions, and the frame of thy heart in those dayes, when an heavier load of Sorrow prest thy heart, than thou now feelest.

In those your spiritual distresses, when the burthen of sin lay heavy, the curse of the Law, the fear of hell, the dread of death  
and

and eternity beset thee on every side ; and shut thee up to Christ, the only door of hope : Ah what good news wouldst thou then have accounted it, to escape that danger with the loss of all earthly comforts !

Was not this thy cry in those dayes,  
“ Lord give me Christ, and deny me  
“ what ever else thou pleasest. Pardon  
“ my sin, save my soul ; and in order to  
“ both, unite me with Christ, and I will  
“ never repine or open my mouth. Do  
“ what thou wilt with me ; let me be  
“ friendless, let me be childless, let me  
“ be poor, let me be any thing rather  
“ than a Christless, graceless, hopeless  
“ soul.

And when the Lord hearkned to thy cry, and shewed thee mercy, when he drew thee off from the world into thy closet, and there treated with thee in secret, when he was working up thy heart to the terms of his Covenant, and made thee willing to accept Christ upon his own terms : O then how heartily didst thou submit to his yoke as most reasonable and easie, as at that time it seemed to thee.

Call to mind these dayes, the secret places where Christ and you made the



bargain. Have not these words, or words to this sense, been whispered by thee into his ear with a dropping eye, and melting heart?

"Lord Jesus, here am I a poor guilty  
 "sinner, deeply laden with sin, fear and  
 "trouble upon one hand, and there is a  
 "just God, a severe Law, and everlasting  
 "burnings on the other hand; but blessed  
 "be God, O blessed be God for Jesus the  
 "Mediator, who interposeth betwixt  
 "me and it. Thou art the only door of  
 "hope at which I can escape, thy blood  
 "the only means of my pardon and sal-  
 "vation. Thou hast said, *Come unto me*  
 "*all ye that Labor and are heavy Laden.*  
 "Thou hast promised that he that com-  
 "eth to thee shall in no wise be cast  
 "out.

"Blessed Jesus, thy poor creature  
 "cometh to thee upon these encourage-  
 "ments: I come, O but it is with many  
 "staggerings, with many doubts and  
 "fears of the Issue, yet I am willing to  
 "come, and make a Covenant with thee  
 "this day.  
 "I take thee this day to be my Lord,  
 "and submit heartily to all thy disposals:  
 "Do what thou wilt with me or with  
 "mine; let me be rich or poor; any  
 thing

“ thing or nothing in this world, I am  
“ willing to be as thou wouldst have me,  
“ And I do likewise give my self to thee  
“ this day to be thine, all I am, all I  
“ have shall be thine ; thine to serve thee,  
“ and thine to be disposed at thy pleasure.  
“ Thou shalt henceforth be my highest  
“ Lord, my chiefest good, my last end.

Now Christian, make good to Christ what thou so solemnly promisedst him. *He*, I say, *He* hath disposed of this thy dear Relation as pleased him ; and is thereby trying thy uprightness in the Covenant which thou madest with him : Now where is the satisfaction and content thou promisedst to take in all his disposals ? Where is that Covenanted submission to his Will ? Didst thou except this affliction that is come upon thee ?

Didst tell him, Lord I will be content thou shalt when thou pleasest take any thing I have, save only this Husband, this Wife, or this dear child ; I reserve this out of the bargain : I shall never endure that thou shouldst kill this comfort. If so, thou didst in all this but prove thy self an hypocrite : If thou wast sincere in thy Covenant, as Christ had no reserves on his part, so thou hadst none on thine.

It

It was all without any exception thou then relinedst to him, and now wilt thou go back from thy word, as one that had out promised himself, and repents the bargain? Or at least as one that hath forgotten these solemn transactions in the dayes of thy distress. Wherein hath Christ failed in one tittle that he promised thee? Charge him if thou canst with the least unfaithfulness: He hath been faithful to a tittle on his part, O be thou so upon thine; this day its put to the proof, remember what thou hast promised him.

8. Confid. *But if thy Covenant with God will not quiet thee; yet methinks Gods Covenant with thee might be presumed to do it.*

Is thy family which was lately hopeful and flourishing, a peaceful Tabernacle, now broken up and scattered? Thy posterity from which thou raisedst up to thy self great expectations of comfort in old age cut off? So that thou art now, like, neither to have a name or memorial left thee in the earth.

Dost thou sit alone and mourn to think whitherto thy hopes and comforts are now come?

Dost read over these words of *Job*,  
Chap.

Chap. 29. 1, 2, 3, 4, 5. and comment upon them with many tears, *O that I were as in months past, as in the day when God preserved me! when his candle shined upon my head, and when by his light I walked through darkness! As I was in the dayes of my youth, when the secret of God was upon my Tabernacle, when the Almighty was yet with me, when my children were about me.*

Yet let the Covenant God hath made with thee comfort thee in this thy desolate condition.

You know what domestick troubles holy *David* met with in a sad succession, not only from the death of children: but which was much worse, from the wicked lives of his children. There was Incest, Murder, and Rebellion in his Family; a far forer tryal, than death in their infancy could have been: And yet see how sweetly he relieves himself from the Covenant of grace, in 2 Sam. 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my salvation, and my desire, although he make it not to grow.*

I know this place principally refers to Christ, who was to spring out of *Dauids* family

Family according to Gods Covenant made with him in that behalf: And yet I doubt not but it hath another, though less principal aspect upon his own family; over all the afflictions and troubles whereof the *Covenant* of God with him, did abundantly comfort him.

And as it comforted him, although his house did not increase, and those that were left were not such as he desired: So it may abundantly comfort you also, whatever troubles or deaths be upon your families, who have an interest in the *Covenant*. For,

*First*, If you be Gods *Covenant* people, though he may *afflict*, yet he will never forget you, *Psal.* 3. 5. He is ever mindful of his *Covenant*. You are as much upon his heart in your deepest afflictions, as in the greatest flourish of your prosperity.

You find it hard to forget your child, though it be now turned to an heap of corruption and loathsome rottenness; O how doth your mind run upon it night and day! your thoughts tire not upon that object: Why, surely its much more easie for you to forget your dear child whilst living, and most endearing, much more when dead and undelireable; than

than it is for your God to forget you. Isa. 49. 15. *Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget; yet will not I forget thee.*

*Can a woman, the more affectionate sex, forget her sucking child; her own child, and not a nursing child: her own child whilst it hangs on the brest, and together with the milk from the breast, draws love from its mothers heart: Can such a thing as this be in nature? Possibly it may; for creature love is fickle and variable: But I will not forget thee, its an everlasting Covenant.*

*Secondly, As he will never forget you in your troubles; so he will order all your troubles for your good; Its a well ordered Covenant, or a Covenant orderly disposed: So that every thing shall work together for your good.*

The Covenant so orders all your tryals, ranks, and disposes your various troubles so, as that they shall in their orders and places sweetly co-operate and joyn their united influences to make you happy.

Possibly you can't see how the present affliction should be for your good, you are  
are

are ready to say with *Jacob*, Gen. 42. 36. *Joseph is not, and Simeon is not; and ye will take Benjamin away; all these things are against me.* But could you once see how sweetly and orderly all these afflictions work under the blessing and influence of the Covenant to your eternal good; you would not only be quiet, but thankful for that which now so much afflicts and troubles you now.

*Thirdly*, This Covenant is not only well ordered in all things, but *sure*; the mercies contained in it, are called *the sure mercies of David*, Isa. 55. 3. Now how sweet, how seasonable a support doth this consideration give to Gods afflicted under the rod! You lately made your selves *sure* of that creature-comfort which hath forsaken you. It may be you said of your child which is now gone, as *Lamech* said of his Son *Noah*, Gen. 5. 29. *This same shall comfort us concerning our work, and toyl of our hands.* Meaning that his Son should not only comfort them by assisting them in the work of their hands, but in enjoying the fruit of their toil and pains for him.

Probably such thoughts you have had, and raised up to your selves great expectations of comfort in your old age  
from



from it; but now you see you built upon the sand; And where were you now, if you had not a firmer bottom to build upon? But blessed be God, the Covenant-mercies are more sure and solid: God, Christ, and heaven, never start or fade as these things do.

The sweetest creature enjoyments you ever had or have in this world, cannot say to you as your God doth, *I will never leave thee nor forsake thee.* You must part with your dear Husbands, how well soever you love them; you must bid adieu to the wife of your bosom, how nearly soever your affections be linked, and heart delighted in her. Your children and you must be separated, though they be to you as your own soul.

But though these vanish away, blessed be God there is something that abides. *Though all flesh be as grass, and the goodliness of it as the flower of the grass; though the grass withereth, and the flower thereof fadeth because the spirit of the Lord bloweth upon it; yet the word of our God shall stand for ever,* Isa. 40. 6, 7, 8. There is so much of supported contain in this one consideration, that could but your faith fix here, to reallize, and apply it, I might lay down my pen at this period,  
and

80 *Advice and Support to the Godly*  
and say the work is done, there needs no more.

9. Confid. *The hope of the Resurrection should powerfully restrain all excesses of sorrow in those that do profess it.*

Let them only mourn without measure, who mourn without hope. The husbandman doth not mourn when he casts his seed-corn into the earth, because he sows in hope; and commits it to the ground with an expectation to receive it again with improvement. Why thus stands the case here, and just so the Apostle states it, 1 Thes. 4. 13, 14. *But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus will God bring with him.*

Q. D. Look not upon the dead as a lost generation: Think not that death hath annihilated and utterly destroyed them. O no, they are not dead, but only asleep; and if they sleep, they shall awake again. You don't use to make out-cries and Lamentations for your children and friends when you find them  
asleep

sleep upon their beds. Why? Death is but a longer sleep, out of which they shall as surely awake as ever they did in the morning in this world.

I have often wondered at that Golden sentence in *Seneca*, My

thoughts of the dead (saith he) are not as others are; I have fair and pleasant apprehensions of them; for

I enjoyed them as one that reckoned I must part with them, and I part with them, as one that makes account to have them.

*Habui enim illos tanquam amissurus amisi tanquam habeam.*

*Seneca Ep. 63.*

He speaks no doubt of that enjoyment of them, which his pleasant contemplations of their vertuous actions could give him; for he was wholly unacquainted with the comfortable and heart-supporting doctrine of the Resurrection. Had he known the advantages which result thence, at what a rate may we think he would have spoken of the dead and of their state? But this you profess to believe, and yet sink at a strange rate. O suffer not *Gentilism* to out-vye *Christianity*: Let not *Pagans* challenge the greatest *believers* to out-do them in a quiet and chearful behaviour under afflictions.

I beseech thee, Reader, if thy deceased friend have left thee any solid ground of hope that he dyed interested in Christ, and the Covenant; that thou wilt distinctly ponder these admirable supports, which the doctrine of the Resurrection affords.

*First*, That the same body which was so pleasant a spectacle to thee, shall be restored again; yea, the same *numerically*, as well as the same *specifically*: so that it shall not only be the *what* it was, but the *who* he was: *These eyes shall behold him, and not another*, Job 19. 27. &c. The very same body you laid, or are now to lay in the grave, shall be restored again; Thou shalt find thine own husband, wife, child, or friend again: I say the self same and not another.

*Secondly*, And farther, this is supporting, that as you shall see the same person that was so dear to you: So you shall know them to be the same that were once endeared to you on earth in so near a tie of Relation.

Indeed, you shall know them no more in any carnal Relation, death dissolved that bond: But you shall know them to be such as once were your dear Relations in this world, and be able to single them out among that great multitude, and say,

This

This was my Father, Mother, Husband, Wife, or Child: This was the person for whom I wept and made supplication, who was an instrument of good to me, or to whose salvation God then made me instrumental.

For we may allow in that state all that knowledge which is *cumulative* and *perfective*, whatsoever may enlarge and heighten our felicity and satisfaction, as this must needs be allowed to do. *Luthers* judgement in this point, being by his friends asked at supper the evening before he dyed; replied

thus, *What* (said he) *benefit* Melchior Adam in vita Luth.

*Adam*? He never saw *Eve*; but was in a deep sleep when God formed her; yet when he awaked and saw her, he asked not, What she was, nor whence she came? But saith, she was flesh of his flesh, and bone of his bone: now how knew he that? He being full of the holy Ghost, and endued with the knowledge of God, spake thus. After the same manner we also shall be in the other life renewed by Christ, and shall know our parents, our wives and children.

And this among other things was that with which *Augustine* comforted the Lady *Italica* as

Ang. Ep. 6.

ter the death of her dear husband, telling her that she should know him in the world to come, amongst the glorified Saints. Yea, and a greater than either of these, I mean *Paul*, comforted himself that the *Thessalonians*, whom he had converted to Christ should be *His joy and Crown of rejoycing in the presence of the Lord Jesus Christ at his coming*, 1 *Thes.* 2. 19, 20. which must needs imply his distinct knowledge of them in that day, which must be many hundred years after death had separated them from each other. Whether this knowledge shall be by the glorified eyes discerning any lineaments or property of individuation remaining upon the glorified bodies of our Relations? or whether it shall be by immediate revelation as *Adam* knew his wife; or as *Peter, James, and Job*, knew *Moses* and *Elias* in the Mount, as it is difficult to determine, so it is needless to puzzle our selves about it.

It is the concurrent judgement of sound Divines, and it wants not countenance from Scripture and reason, that such a knowledge of them shall be in Heaven: and then the sadness of this parting will be abundantly recompensed by the joy of that meeting. Especially considering,  
*Thirdly,*

*Thirdly*, That at your next meeting, they shall be unspeakably more desirable sweet and excellent than ever they were in this world. They had a desirableness in them here; but yet they were not altogether lovely, and in every respect desirable; they had their infirmities, both natural, and moral; but all these are removed in Heaven, and for ever done away. No natural infirmities hang about glorified bodies; nor sinful ones upon perfected spirits of the just. Oh what lovely creatures will they appear to you then, when that which is sown now in dishonour shall be raised in honour, *1 Cor. 15*. And then to Crown all.

*Fourthly*, You shall have an everlasting enjoyment of them in Heaven, never to part again. The children of the Resurrection can dye no more, *Luk. 20. 36*. You shall kiss their pale lips and cold cheeks no more; you shall never fear another parting pull, but be together with the Lord for ever, *1 Thes. 4. 17*. And this the Apostle thought an effectual Cordial in this case, when he exhorted the *Thessalonians* to comfort one another with these words.



10. Confid. The present felicity into which all that dye in Christ are presently admitted, should abundantly comfort Christians over the death of such as either carried a lively hope out of the world with them, or have left good grounds of such an hope behind them.

Some there are that carried a lively hope to heaven with them, who could evidence to themselves and friends their interest in Christ and in the Covenant, Yea, though they had dyed in silence, yet their conversations would speak for them, and the tenor of their lives leave no ground of doubting touching their death: others dying in their infancy or youth, though they carried not such an actual hope with them, yet they have left good grounds of hope behind them.

Parents now ponder these grounds; you have prayed for them, you have many times wrestled with the Lord on their behalf; you have taken hold of Gods Covenant for them, as well as for your selves, and dedicated them to the Lord; and they have not by any actions of theirs destroyed those grounds of your hope, but that you may with much probability conclude they are with God.

Why,

Why, if the case be so, what abundant reason have you to be quiet and well satisfied with what God hath done? Can they be better than where they are? Had you better provisions and entertainments for them here, than their heavenly Father hath above.

There is no Christian parent in the world but would rejoyce to see his child out-strip and get before him in grace, that he may be more eminent in parts and service than ever he was; And what reason can be given, why we should not as much rejoyce to see our children get before us in glory as in grace? They are gotten to heaven a few years before you, and is that matter of mourning? Would not your child (if he were not ignorant of you) say as Christ did to his friends a little before his death, when he saw them cast down at the thoughts of parting, *Joh. 14. 28. If ye loved me ye would rejoyce because I go unto the Father. q. d.* Do you value your own sensible comfort from my bodily presence with you, before my glory and advancement in heaven? Is this love to me? Or is it not rather self-love?

“So would your departed friend say to you; you have professed much love

"all along to me, my happiness seemed  
 "to be very dear to you; How comes it  
 "to pass then, that you mourn so ex-  
 "ceedingly now? This is rather the ef-  
 "fect of a fond and fleshly, than of ra-  
 "tional and spiritual love: If ye loved  
 "me with a pure spiritual love, ye would  
 "rejoyce that I am gone to my Father.  
 "It's infinitely better for me to be here,  
 "than with you on earth, under sin and  
 "sorrow. Weep not for me, but for  
 "your selves.

Alas, though you want your friends  
 company, he wants not yours: Your care  
 was to provide for this child, but Jesus  
 Christ hath provided infinitely better  
 for it than you could; you intended an  
 Estate, but he a Kingdom for it: you  
 thought upon such or such a match, but  
 Christ hath forbid all others, and mar-  
 ried your child to himself. Would you  
 imagine an higher preferment for the  
 fruit of your bodies?

A King from heaven hath sent for  
 your friend, and do you grudge at the  
 journey? O think, and think again, what  
 an honour it is to you, that Christ hath  
 taken them out of your bosom, and laid  
 them in his own: stript them out of those  
 garments you provided, and clothed  
 them

them in white robes washed in the blood of the Lamb. Let not your hearts be troubled, rather rejoyce exceedingly, that God made you instruments to replenish heaven, and bring forth an heir for the Kingdom of God.

Your child is now glorifying God in an higher way than you can; and what though you have lost its bodily presence for a time; yet I hope you don't reckon that to be your loss, which turns to Gods greater glory.

When *Jacob* heard his *Joseph* was Lord of *Egypt*, he rather wisht himself with *Joseph*, than his *Joseph* with him, in wants and straights: So should it be with you. You are yet rowling and tossing upon a tempestuous Sea, but your friend is gone into the quiet harbour; desire rather to be there, then that he were at Sea again with you.

II. Confid. *Consider how vain a thing all your trouble and self-vexation is; it no way betters your case, nor eases your burthen.*

As a Bullock by wrestling and sweating in the furrow, may make his yoke to be more heavy; gall his neck, and spend his strength the sooner, but no way helps himself by that. Why thus stands the  
case

case with thee, if thou be as a Bullock unaccustomed to the yoke. What Christ saith of *caring*, we may say of *grieving* (Mat. 6. 27.) *Which of you by taking thought can add one Cubit to his stature?*

Cares may break our sleep, yea, break our hearts; but they cannot add to our stature either in a natural, or in a civil notion: So your sorrowing may sooner break your hearts, than the yoke God hath laid on you.

Alas what is all this, but as the fluttering of a bird in the net, which instead of freeing, doth but the more entangle it self? It was therefore a wise resolve of *David* in this very case, when the will of God was signified in the death of his child, 2 Sam. 12. 23. *But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.*

Can I bring him back again? No, I can no more alter the purpose and work of God, than I can change the seasons of the year, or alter the course of Sun, Moon, and Stars, or disturb the order of day and night; which are all unalterably established by a firm constitution and ordinance of heaven.

As

As these seasons cannot be changed by man: so neither can this course and way of his providences be changed, Job 23. 13. *He is of one mind, and who can turn him? And what his soul desireth even that he doth.* Indeed whilst his pleasure and purpose are unknown to us, there is room for fasting and prayer to prevent the thing we fear; but when the purpose of God is manifested in the Issue, and the stroke is given, then it is the vainest thing in the world to fret and vex our selves, as *David's* servants thought he would do, as soon as he should hear the child was dead: but he was wiser than so, his tears and cries to God before, had the nature and use of means to prevent the affliction; but when it was come and could not be prevented, then they were of no use, to no purpose in the world. *Wherefore should I fast? q. d.* To what end, use, or purpose will it be now?

Well then, cast not away your strength and spirits to no advantage, reserve them for future exercises and tryals. Time may come that you may need all the strength you have, and much more to support greater burthens than this.

12. Confid. *The Lord is able to restore all your lost comforts in Relations double to you, if you meekly submit to him, and patiently wait upon him under the rod.*

When Esau had lost his blessing, he said, *Hast thou but one blessing my Father?* Gen. 27. 38. But your Father hath more blessings for you than one; his name is *The Father of mercies*, 2 Cor. 1. 3. He can beget and create as many mercies for you as he pleaseth; Relations and the comforts of them are at his command.

It is but a few months or years past, and these comforts whose loss you now lament were not in being; nor did you know whence they should arise to you, yet the Lord gave the word, and commanded them for you: and if he please he can make the death of these but like a sythe to the Meadow that is mown down, or a razor to the head that is shaved bare; which though it lay you under the present trouble and reproach of barrenness, yet doth but make way for a double increase, a second spring with advantage.

So that as it was with the Captive Church in respect of her spiritual Children, in the day of her Captivity and reproach



proach, the Lord made up all with advantage to her, even to her own astonishment, Isa. 49. 20. *The children which thou shalt have after thou hast lost the other, shall say again in thine ears, the place is too straight for me, give place to me that I may dwell.*

Thus may he deal with you as to your natural children and Relations : So that what the man of God said to *Amaziah*, 2 Chron. 25. 9. may be applyed to the case in hand, *Amaziah said to the man of God, but what shall we do for the hundred Talents ? And the man of God answered, the Lord is able to give thee much more than this.*

O say not what shall I do for friends and Relations ? Death hath rob'd me of all comfort in them. Why, the Lord is able to give you much more. But then, as ever you expect to see your future blessings multiplyed, look to it, and be careful that you neither dishonour God, or grieve him, by your unsubmitive and impatient carriage under the present Rod.

God took away all *Jobs* children, and that at one stroke, and the stroke immediate and extraordinary : and that when they were grown up, and planted  
(at

(at least some of them) in distinct families: Yea, whilst they were endearing each other by the mutual expressions of affection. This must be yeilded to be an extraordinary tryal; yet he meekly receives, and patiently bears it from the hand of the Lord.

You have heard of the patience of *Job* (saith the Apostle, *Jam. 5. 11.*) and *seen the end of the Lord*. Not only the gracious end or intention of the Lord in all his afflictions, but the happy end and Issue the Lord gave to all his afflictions, of which you have the account, *Job 42. 10. The Lord gave Job twice as much as he had before*. The number of his children was not double to what he had, as all his other comforts were: but though the Lord only restored the same number to him again that he took away; yet it's like the comfort he had in these latter children was double to what he had in the former. There's nothing lost by waiting patiently, and submitting willingly to the Lords dispose.

It is as easie with the Lord to revive, as it is to remove your comforts in Relations. There is a sweet expression to this purpose in *Psal. 18. 28. For thou Lord wilt light my candle, the Lord my God will enlighten my darkness.* Every

Every comfortable enjoyment, whether it be in Relations, Estates, Health, or Friends, is a candle lighted by Providence for our comfort in this world, and they are but candles, which will not alwaies last, and those that last longest will be consumed and wasted at last; but often times it falls out with them as with candles, they are blown out before they are half consumed; yea, almost as soon as lighted up, and then we are in darkness for the present.

It's a dark hour with us when these comforts are put out: but *David's* faith did, and ours may comfort us with this, That he that blew out one candle, can light up another. *Thou Lord shalt light my candle, the Lord my God shall enlighten my darkness*, that is, the Lord will renew my comforts, alter the present sad estate I am in; and chase away that trouble and darkness which at present lies upon me. Only beware of offending him at whose beck your lights and comforts come and go. *Michall* displeased the Lord, and therefore had no child unto the day of her death, 2 *Sam.* 6. 23.

*Hanah* waited humbly upon the Lord for the blessing of children, and the Lord remembred her, he enlightened her condition.

dition with that comfort, when she was as a Lamp despised. There's no comfort you have lost, but God can restore it, yea, double it in kind, if he see it convenient for you. And if not then

13. *Confid. Consider, though he should deny you any more comforts of that kind, yet he hath far better to bestow upon you: such as these deserve not to be named with.*

You have an excellent Scripture to this purpose in Isa. 56. 4, 5. *For thus saith the Lord unto the Eunnuchs that keep my Sabbaths, and choose the things that please me, and take hold of my Covenant; even to them will I give in my house, and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off.*

Mens names are said to be continued in their Issue, in their male Issue especially, and consequently to fail in such as wanted Issue, *Numb. 17. 4.*

And a numerous Issue is deemed no small honour, *Psal. 127. 4, 5.* God therefore promiseth here to supply and make good the want of Issue, and of whatsoever either honour here, or memorial here-  
after

*Vide English  
Annotations in  
Loc.*

after might from it have accrued to them; by bestowing upon them matter of far greater honour, and more durable; a name better or before the name of Sons and Daughters.

It's a greater honour to be a child of God, than to have the greatest honour or comfort that ever children afforded their parents in this world.

Poor heart, thou art now dejected by this affliction that lyes upon thee, as if all joy and comfort were now cut off from thee in this world.

A cloud dwells upon all other comforts, this affliction hath so imbertered thy soul, that thou tastest no more in any other earthly comfort, than in the white of an egg: O that thou didst but consider the consolations that are with God for such as answer his ends in affliction, and patiently wait on him for their comfort! He hath comforts for you far transcending the joy of children.

This some have found when their children have been cut off from them, and that in so eminent a degree, that they have little valued their comfort in children in comparison with this comfort.

I will here set down a pregnant instance of the point in hand, as I find it

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reco-

recorded by the grave and worthy Author of that excellent book  
Fulfilling of the Scripture, entitled, *The fulfilling of the Scripture.*  
p. 491.

“Another notable instance of grace, with a very remarkable passage in his condition, I shall here mention. One *Patrick Mackewrath* who lived in the West parts of Scotland, whose heart, in a remarkable way, the Lord touched, and after his conversion (as he shewed to many Christian friends) was in such a frame so affected with a new world, wherein he was entred, the discoveries of God, and of a life to come; that for some months together he did seldom sleep, but was still taken up in wondering. His life was very remarkable for tenderness, and near converse with God in his walk; and which was worthy to be noticed, one day after a sharp tryal, having his only Son suddenly taken away by death; he retired alone for several hours, and when he came forth did look so chearfully, that to those who asked him the reason thereof, and wondered at the same in such a time; he told them, *He had got that in his retirement with the Lord, that to have it afterwards renewed, he would*  
“be

*"be content to lose a Son every day.*

Oh what a sweet exchange had he made ! Surely he had Gold for brass, a pearl for a pebble ; a treasure for a trifle ; for so great, yea, and far greater is the disproportion betwixt the sweet light of Gods Countenance, and the faint dim light of the best creature-enjoyment.

Would it please the Lord to make this sun arise and shine upon you : now when the stars that shined with a dim and borrowed light are gone down , you would see such gain by the exchange, as would quickly make you cast in your votes with him we now mentioned, and say, Lord, let every day be such as this funeral day, let all my hours be as this, so that I may see and taste what I now do. How gladly would I part with the dearest and nearest creature-comfort I own in this world.

The gracious and tender Lord hath his divine Cordials reserved on purpose for such sad hours : these are sometimes given before some sharp tryal to prepare for it, and sometimes after to support under it.

I have often heard it from the mouth, and found it in the *Diary* of a sweet Christian now with God, That a little



before the Lord removed her dear husband by death, there was such an abundant out-let of the love of God into her soul; for several days and nights following; that when the Lord took away her husband by death, though he were a gracious, sweet temper'd, and by her most tenderly beloved husband; she was scarce sensible of the stroke, but carried quite above all earthly things, their comforts, and their troubles; so that she had almost lost the thoughts of her husband in God. And had not the Lord taken this course with her, she concluded that blow had not been possible to be born by her, she must have sunk without such a preparative.

A Husband, a Wife, a Child, are great, very great things, as they stand by other creatures, but surely they will seem little things, and next to nothing, when the Lord shall set himself by them before the soul.

And how know you, but God hath bid these earthly comforts stand aside this day, to make way for heavenly ones? It may be God is coming to communicate himself more sweetly, more sensibly than ever to your souls; and these are the providences which must cast up and prepare the  
the

the way of the Lord. Possibly Gods meaning in their death is but this, Child stand aside thou art in my way, and fillest my place in thy parents heart.

14. Confid. *Be careful you exceed not in your grief for the loss of earthly things, considering that Satan takes the advantage of all extreems.*

You cannot touch any extreame, but you will be touched by that enemy; whose greatest advantages lye in assaulting you there.

Satan is called *the Ruler of the darkness of this world*, Eph. 6. 12. (*i. e.*) his Kingdom is supported by darkness. Now there is a twofold darkness, which gives Satan great advantage: the darkness of the *mind*, viz. ignorance, and the darkness of the *condition*, viz. trouble and affliction. Of the former the Apostle speaks chiefly in that Text: but the latter also is by him often improved, to carry on his designs upon us: When it's a dark hour of trouble with us, then is his fittest season to tempt.

That cowardly spirit falls upon the people of God when they are down and low in spirit, as well as state. Satan would never have desired that the hand of God should have been stretched out

upon *Jobs* Person, Estate, and children; but that he promised himself a notable advantage therein to poyson his spirit with vile thoughts of God: *Do this* (saith he) *and he will curse thee to thy face.*

What the *Psalmist* observes of *natural*, is as true of *metaphorical* darkness, *Psal.* 104. 20. *Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth, the young Lions rear after their prey.*

When its dark night with men, its noon-day with Satan (*i. e.*) our suffering time, is his busiest working time, many a dismal suggestion he then plants and grafts upon our affliction, which are much more dangerous to us than the affliction it self.

Sometimes he injects *desponding* thoughts into the afflicted soul. *Then said I, I am cut off from before thine eyes,* *Psal.* 31. 22. & *Lam.* 3. 18, 19. *My hope is perished from the Lord, remembering my affliction and my misery, the wormwood and the gall.*

Sometimes he suggests *hard* thoughts of God, *Ruth* 1. 20. *The Lord hath dealt very bitterly with me.* Yea, that he hath dealt more severely with us than any other,

other, Lam. 1. 12. *See and behold if there be any sorrow, like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.*

And sometimes murmuring and repining thoughts against the Lord, the soul is displeased at the hand of God upon it. *Jonah* was angry at the hand of God, and said, *I do well to be angry even unto death*, *Jonah* 4. 9. What dismal thoughts are these? And how much more afflictive to a gracious soul than the loss of any outward enjoyment in this world?

And sometimes very *irreligious* and *Atheistical* thoughts, as if there were no priviledge to be had by Religion, and all our pains, zeal and care about Duty, were little better than lost labour, *Psal.* 73. 13, 14. *Verily I have cleansed my heart in vain, and washed my hands in innocency; for all the day long I have been plagued, and chastened every morning.*

By these things Satan gets no small advantage upon the afflicted Christian; for albeit these thoughts are his burthen, and God will not impute them to the condemnation of his people, yet they rob the soul of peace, and hinder it from

duty, and make it act uncomely under affliction to the stumbling and hardening of others in their sin; beware therefore lest by your excesses of sorrow ye give place to the Devil: we are not ignorant of his devices.

15. *Confid. Give not way to excessive sorrows upon the account of affliction, if ye have any regard to the honour of God and Religion, which will thereby be exposed to reproach.*

If you slight your own honour, don't slight the honour of God and Religion too. Take heed how you carry it in a day of trouble, many eyes are upon you. It is a true observation that a late worthy Author hath made upon this case. *What*

*will the Atheist, and what will the prophane scoffer say, when they shall see this? So sottish and malicious they are, that if they do but see you in affliction, they are straightway scornfully demanding; Where is your God?*

*But what will they say, if they should hear you your selves unbelievably cry out; where is our God? Will they not be ready to cry; This is the Religion they make such boast of, which you see how little it does*

*does for them in a day of extremity: they talk of promises, rich and precious promises; but where are they now? Or to what purpose do they serve? They said they had a treasure in heaven. What ails them to mourn so then if their Riches be there?*

O beware what you do before the world; they have eyes to see what you can do, as well as ears to hear what you can say. And as long as your carriage under troubles is so much like their own, they will never think your principles are better than theirs. Carnal worldlings will be drawn to think that whatever fine talk you might have about God and heaven, your hearts were most upon the same things that theirs were, since your grief for their removal is as great as theirs.

They know by experience, what a stay it is to the heart to have an able, faithful friend to depend upon, or to have hopes of a great Estate shortly to fall to them; and they'll never be perswaded you have any such ground of comfort; if they see you as much cast down, as they that pretend to no such matter.

By this means the precepts of Christ to constancy and contentment in all Estates,

states, will come to be lookt upon (like those of the *Stoicks*) only as *magnifica verba*, brave words, but such as are impossible to be practised; and the whole of the Gospel will be taken for an airey notion, since they that profess greatest regard to it, are no more helpt thereby.

O What a shame is it that Religion should in this case make no more difference betwixt man and man? Wherefore shew to the world (whatever their common censures are) that it is not so much your care to differ from them in some opinions, and little strictness, as in humility, meekness, contempt of the world, and heavenly mindedness; and now let these graces display themselves by your chearful patient deportment under all your grievances.

Wherefore hath God planted those excellent graces in your souls, but that he might be glorified, and you benefited by the exercises of them in tribulation? Should these be suppressd and hid, and nothing but the pride, passion, and unmortified earthliness of your hearts set on work and discovered in time of trouble, what a slur, what a wound will you give to the glorious name which  
is



is call'd upon by you? And then if your hearts be truly gracious, that will pierce you deeper than ever your affliction which occasioned it did,

I beseech you therefore be tender of the name of God, if you will not be so of your own peace and comfort.

16. Confid. *Be quiet and hold your peace, you little know how many mercies lye in the womb of this sharp affliction.*

Great are the benefits of a sharp rousing affliction to the people of God at sometimes, and all might have them at all times were they more careful to improve them. Holy David thankfully acknowledgeth, Psal. 119. 71. *It is good for me that I have been afflicted.*

And surely there's as much good in them for you, as for him; if the Lord sanctifie them to such ends and uses as his were sanctified unto,

Such a smarting rod as this came not before there was need enough of it, and possibly you saw the need of some awaking providence your selves; but if not, the Lord did; he took not up the rod to smite you, till his faithfulness, and tender love to your souls called upon him to correct you.

You now sit penfive under the rod,  
sadly

sadly lamenting and deploring the loss of some earthly comfort, your heart is surcharged with sorrow, your eyes run down upon every mention and remembrance of your dear friend. Why, if there were no more, this alone may discover the need you had of this rod; for doth not all this sorrow at parting, plainly speak how much your heart was set upon, how fast your heart was glewed to this earthly comfort?

Now you see that your affections were sunk many degrees deeper into the creature than you were aware of: and what should God do in this case by you? Should he suffer you to cleave to the creature more and more? Should he permit it to purloin and exhaust your love and delight, and steal away your heart from himself? This he could not do and love you. The more impatient you are under this affliction, the more need you had of it.

And what if by this stroke the Lord will awaken your drowzy soul, and recover you out of that pleasant, but dangerous spiritual slumber you were fallen into, whilst you had pillowed your head upon this pleasant, sensible creature-enjoyment? Is not this really better for you,  
than

than if he should say, sleep on? He is joyned to Idols, let him alone, he is departing from me the fountain, to a broken Cistern, let him go?

Yea, What if by this stroke upon one of the pleasantest things you had in this world, God will discover to you, more sensibly and effectually than ever, the vanity both of that, and all other earthly comforts, so as that you shall from henceforth never let forth your heart, your hope, your love and delight to any of them as you did before? you could talk before of the creatures vanity; but I question whether ever you had so clear and convincing a sight of its vanity as you have this day: And is not this a considerable mercy in your eyes?

Now, if ever, God is weaning you from all fond opinions, and vain expectations from this world; by this your *Judgment* of the creatures is *rectified*, and your *affections* to all other enjoyments on earth *moderated*: And is this nothing? O doubtless it's a greater mercy to you, than to have your friend alive again.

And what if by this rod your wandering, gadding heart shall be whipt home to God? Your neglected duties revived, your decayed Communion with God restored

stored, a spiritual heavenly frame of heart recovered? What will you say then?

Surely you will bless that merciful hand which removed the obstructions, and adore the divine wisdom and goodness, that by such a device as this recovered you to himself. Now you can pray more constantly, more spiritually, more affectionately than before. Oh blessed rod which buds and blossoms with such fruits as these! Let this be written among your best mercies; for you shall have cause to adore and bless God eternally for this beneficial affliction.

17. *Confid. Suffer not your selves to be transported by impatience, and swallowed up of grief; because God hath exercised you under a smart rod; for as smarting as it is, it's comparatively a gentle stroke to what others as good as your selves have felt.*

Your dear Relation is dead; be it so; here is but a single death, before you, but others have seen many deaths contrived into one upon their Relations, to which yours is nothing.

*Zedekiah* saw his children murdered before his eyes, and then had those eyes (alas too late) put out. The worthy

Author

Author of that excellent book foremention'd, tells us of a choice and godly Gentlewoman in the North of *Ireland*, who when the Rebellion brake out there, fled with three children, one of them upon the brest; they had not gone far before they were stript naked by the *Irish*, who to admiration spared their lives (its like, concluding that cold and hunger would kill them) afterwards going on, at the foot of a River which runs to *Locheach*, others met them, and will have them cast into the River: but this godly woman, not dismay'd, asked a little liberty to pray; and as she lay naked on the frozen ground, got resolution not to go on her own feet to so unjust a death, upon which having called her, and she refusing, was drag'd by the heels along that rugged way to be cast in with her little ones and company.

The fullfilling  
of the Scrip-  
tures.

But she then turned, and on her knees says, you should I am sure be Christians, and men I see you are; in taking away our miserable lives you do us a pleasure: But know that as we never wronged you, nor yours; you must remember to dye also your selves, and one day give an account  
of

of this cruelty to the Judge of heaven and earth, hereupon they resolved not to murder them with their own hands, but turned them all naked upon a small Island in the River without any provision, there to perish.

The next day the two boys, having crept aside, found the hide of a beast which had been killed, at the root of a tree; which the Mother cast over them lying upon the Snow. The next day a little boat goes by, unto whom she calls for Gods sake to take them out, but they being *Irish* refused: they desired a little bread, but they said they had none: then she begs a coal of fire which she obtained, and thus with some fallen chips made a little fire, and the children taking a piece of the hide laid it on the coals, and began to gnaw the Leather; but without an extraordinary divine support, what could this do?

Thus they lived ten days without any visible means of help, having no bread, but ice and snow, nor drink except water. The two boys being near starved, she pressed them to go out of her sight, not able to see their death: yet God delivered them as miraculously at last, as he had supported them all that while.

But

But, judge whether a natural death, in an ordinary way, be comparable to such a tryal as this ! And yet thus the Lord did by this choice and eminently gracious woman.

And Mr. *Wall* in his *none-but-Christ*, relates as sad a passage of a poor Family in *Germany*, who were driven to that extremity in the famine, that at last the Parents made a motion one to the other to sell one of the children for bread to sustain themselves and the rest : but when they came to consider which child it should be, their hearts so relented and yerned upon every one, that they resolved rather all to dye together. Yea we read in Lam. 4. 10. *The hands of the pitiful women have sodden their own children.*

But what speak I of these extremities ; how many parents, yea, some godly ones too, have lived to see their children dying in prophaneness, and some by the hand of Justice, lamenting their Rebellions with a rope about their necks ?

Ah, Reader, little dost thou know, what stings there are in the afflictions of others ! Surely you have no reason to think the Lord hath dealt more bitterly with you than any. It's a gentle stroke, a merciful

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dispensation if you compare it with what others have felt.

18. Confid. *If God be your God, you have really lost nothing by the removal of any creature-comfort.*

God is the Fountain of all true comfort ; creatures, the very best and sweetest, are but Cisterns to receive and convey to us what comfort God is pleased to communicate to them ; and if the Cistern be broken, or the pipe cut off, so that no more comfort can be conveyed to us that way ; he hath other waies and mediums to do it by, which we think not of ; and if he please, he can convey his comforts to his people without any of them ; and if he do it more immediately, we shall be no losers by that ; for no comforts in the world are so delectable and ravishingly sweet, as those that flow immediately from the fountain.

And it is the sensuality of our hearts that causes us to affect them so inordinately, and grieve for the loss of them so immoderately, as if we had not enough in God without these creature-supplements.

Is the fulness of the Fountain yours ? and yet do ye cast down your selves, because

because the broken Cistern is removed. The best Creatures are no better, *Jer. 2. 13.* Cisterns have nothing but what they receive, and broken ones cannot hold what is put into them. Why then do ye mourn as if your life were bound up in the creature? You have as free an access to the Fountain, as you had before. It is the advice of an *Heathen*, (and let them take the comfort of it) to repair by a new earthly comfort, what we have lost in the former.

*Quem amabas  
extulisti quere  
quem ames: sa-  
tius est amicum  
reparare quam  
flet.*

Seneca's Ep.  
P. 637.

*Thou hast carried forth  
him whom thou lovedst* (saith  
Seneca) *seek one whom thou maist love in  
his stead: it's better to repair, than bemoan  
thy loss.*

But if God never repair your loss, in things of the same kind, you know he can abundantly repair it in himself.

Ah Christian! Is not one kiss of his mouth, one glimpse of his countenance, one seal of his spirit, a more sweet and substantial comfort than the sweetest Relation in this world can afford you! If the stream fail, repair to the Fountain, there's enough still, God is where he was, and what he was, though the creature be not.

19. Confid. *Though you may want a little comfort in your life, yet surely it may be recompensed to you by a more easie death.*

The removal of your friends before you may turn to your great advantage, when your hour is come that you must follow them. Oh how have many good souls been clog'd and ensnared in their dying hour, by the loves, cares, and fears they have had about those they must leave behind them in a sinful evil world!

Your love to them might have proved a snare to you, and caused you to hang back as loath to go hence; for these are the things that make men loth to dye. And thus it might have been with you, except God had removed them before hand, or should give you in that day such sights of Heaven, and tastes of Divine love, as should master and mortifie all your earthly affections to these things.

I knew a gracious person, now in heaven, who for many weeks in her last sickness complained, that she found it hard to part with a dear Relation, and that there was nothing proved a greater clog to her soul than this. 'Tis much more easie to think of going to our friends,  
who

who are in heaven before us, than of parting with them, and leaving our desirable and dear ones behind us.

And who knows what cares and distracting thoughts you may then be pestered and distracted with upon their account? What shall become of these when I am gone! I am now to leave them God knows to what wants, miseries, temptations, and afflictions, in the midst of a deceitful, defiling, dangerous world.

I know its our duty to leave our fatherless children, and friendless Relations with God; to trust them with him that gave them to us: And some have been enabled chearfully to do so when they were parting from them, *Luther* could say, *Lord, thou hast given me a wife and children, I have little to leave them;*

*Melchior Adam  
in vita Lu-  
theri.*

*nourish, teach, and keep them; O thou Father of the fatherless, and Judge of widows.* But every Christian hath not a *Luthers* faith. Some find it an hard thing to disentangle their affections at such a time: but now, if God have sent all yours before you, you have so much the less to do. Death may be easier to you than others.

20. Confid. But if nothing that hath been yet said will stick with you; then, Lastly, remember, that you are near that state and place which admits no sorrows nor sad reflections upon any such accounts as these.

Yet a little while and you shall not miss them, you shall not need them, but you shall live as the Angels of God. We now live partly by faith, partly by sense, partly upon God, and partly upon the creature. Our state is mixed, therefore our comforts are so too: but when God shall be all in all, and we shall be as the Angels of God in the way and manner of our living; How much will the case be altered with us then, from what it is now!

Angels neither marry nor are given in marriage; neither shall the children of the Resurrection; when the days of our sinning are ended, the days of our mourning shall be so too. No graves were opened till sin enter'd, and no more shall be open'd when sin is excluded.

Our glorified Relations shall live with us for ever, they shall complain no more, dye no more; yea, this is the happiness of that state to which you are passing on, that your souls being in the nearest conjunction

junction with God the fountain of Joy, you shall have no concernment out of him. You shall not be put upon these exercises of patience; nor subjected to such sorrows as now you feel any more. It is but a little while and the end of all these things will come. Oh therefore bear up as persons that expect such a day of Jubilee at hand.

And thus I have finished the second general Head of this Discourse, which is a dissuasive from the sin of immoderate sorrow.

3. I now proceed to the third thing proposed, namely to remove the Pleas and excuses for this immoderate grief. It is natural to men, yea to good men to justify their excesses, or at least extenuate them, by pleading for their passions, as if they wanted not cause and reason enough to excuse them. If these be fully answered, and the soul once convinced, and left without Apology for its sin, it is then in a fair way for its cure, which is the last thing designed in this Treatise.

My present business therefore is to satisfy those Objections, and answer those Reasons which are commonly pleaded in this case, to justify our excessive grief for lost Relations. And though I shall carry

it in that line of Relation to which the Text directs, yet its equally applicable to all other.

*I. Plea.*

You press me by many great considerations to meekness and quiet submission under this heavy stroke of God : but you little know what stings my soul feels now in it.

This child was a child of many prayers, it was a *Samuel* beg'd of the Lord, and I concluded when I had it, that it brought with it the returns and answers of many prayers. But now I see it was nothing less : God had no regard to my prayers about it ; nor was it given me in that special way of mercy as I imagined it to be. My child is not only dead, but my prayers in the same day shut out and denied.

*I. Answ.*

That you prayed for your children before you had them was your duty, and if you prayed not for them submissively, referring it to the pleasure of God to give or deny them, to continue or remove them



them, as should seem good to him; that was your sin; you ought not to limit the holy one of Israel, nor prescribe to him, or capitulate with him, for what term you shall enjoy your outward comforts. If you did so, it was your evil, and God hath justly rebuked it by this stroke: if you did pray conditionally, and submissively, referring both the mercy asked, and continuance of it to the will of God as you ought to do; then there is nothing in the death of your child, that crosses the true scope and intent of your prayer.

2. *Answer.*

Your prayers may be answered, though the thing prayed for be withheld, yea, or though it should be given for a little while and snatcht away from you again. There are four ways of Gods answering prayers: by giving the thing prayed for presently, *Dan. 9. 23.* or by suspending the answer for a time, and giving it afterwards, *Luk. 18. 7.* or by withholding that mercy which you ask, from you, and giving you a much better mercy in the room of it, *Deut. 3. 24.* compared with *Deut. 34. 4, 5.* or lastly, by giving you patience to bear the loss or want of it, *2 Cor. 12. 9.*

Now

Now if the Lord have taken away your child or friend, and in lieu thereof given you a meek quiet submissive heart to his will, you need not say he hath shut out your cry.

2. *Plea.*

But I have lost a lovely obliging and most endearing child, one that was beautiful and sweet; it is a stony heart that would not dissolve into tears for the loss of one so desirable, so engaging as this was. Ah its no common loss!

1. *Answer.*

The more lovely and engaging your Relation was, the more excellent will your patience and contentment with the will of God in its death be; the more loveliness, the more self-denial, and the more self-denial, the more grace. Had it been a thousand times more endearingly sweet than it was, it was not too good to deny for God. If therefore obedience to the will of God do indeed master natural affections; and that you look upon patience and contentment as much more beautiful than the sweetest and most desirable

firable enjoyment on earth, it may turn to you for a testimony of the truth and strength of grace; that you can, like *Abraham*, part with a child whom you so dearly love, in obedience to the will of your God whom you love infinitely more.

2. Answer.

The loveliness and beauty of our children and Relations though it must be acknowledged a good gift from the hand of God; yet it is but a common gift, and oftentimes becomes a snare, and is in its own nature but a transitory vanishing thing; and therefore no such great aggravation of the loss as is pretended.

I say it's but a common gift; *Eliab*, *Adonijah*, and *Absolom*, had as lovely a presence as any in their generation. Yea, it's not only common to the wicked, with the godly, but to brut animals as well as men, and to most that excel in it, it becomes a temptation; the souls of some had been more beautiful and lovely, if their bodies had been less so. Beside, it's but a flower which flourishes in its month, and then fades. This therefore should not be reflected on as so great a circum-

circumstance to aggravate your trouble,

3. *Answer.*

But if your Relation sleep in Jesus, he will appear ten thousand times more lovely in the morning of the Resurrection, than ever he was in this world. What is the exactest purest beauty of mortals, to the incomparable beauty of the Saints in the Resurrection: *Then shall the righteous shine forth as the Sun, in the Kingdom of their Father, Mat. 13. 43.* In this hope you part with them, therefore act suitably to your hopes.

3. *Plea.*

O but my child was nipt off by death in the very bud, I did but see, and love, and part: had I enjoyed it longer, and had time to suck out the sweetness of such an enjoyment, I could have born it easier, but its months or years with me were so few, that they only served to raise an expectation, which was quickly, and therefore the more sadly disappointed.

1. *Answer.*

1. Answer.

Did your friend dye young, or was the bond of any other Relation dissolved almost as soon as made? let not this seem so intollerable a load to you; for if you have ground to hope they died in Christ, then they lived long enough in this world. It's truly said, he hath sayled long enough, that hath won the Harbour; and he hath fought long enough that hath obtained the victory; he hath run long enough, that hath toucht the Gole; and he hath lived long enough on earth, that hath won heaven, be his days here never so few.

*Vide Mr. Baxter's Epistle to the life of Mr. John Janeway.*

2. Answer.

The sooner your Relation dyed, the less sin hath been committed, and the less sorrow felt: What can you see in this world but sin or sorrow? A quick passage through it to glory, is a special priviledge. Surely the world is not so desirable a place that Christians should desire an hours time longer in it for themselves or theirs, than serves to fit them for a better.

3. Answer.

3. *Answer.*

And whereas you imagine the parting would have been easier, if the enjoyment had been longer, it is a fond and groundless suspicion. The longer you had enjoyed them, the stronger would the endearments have been. A young and tender plant may be easily drawn up by a single hand, but when it hath spread and fixed its roots many years in the earth, it will require many a strong blow and hard tug to root it up. Affections like those underground roots are fixed and strengthened by nothing more than consuetude, and long possession; it's much easier parting now, than it would be hereafter, whatever you opine. However, this should satisfy you, that Gods time is the best time.

4. *Plea.*

O but I have lost all in one, it is my only one, I have none left in its room to repair the breach, and make up the loss; if God had given me other children to take comfort in, the loss had not been so great, but to lose all at one stroke, is insupportable.

1. *Answer.*

1. Answer.

Religion allows not to Christians a liberty of expressing the death of their dear Relations by so hard a word as the loss of them is. They are not lost but sent before you. And it is a shameful thing for a Christian to be repro-

*Non amittuntur,  
sed præmittun-  
tur.*

ved for such an uncomely expression by an Heathen. It's enough to make us blush to read what an Heathen said in this case, *Never say thou hast lost any thing* (saith Epictetus) *but that it's returned. Is thy Son dead? he is only restored.*

*Epict. Enchiri.  
Cap. 15.*

*Is thy inheritance taken from thee? It is also returned.* And a while after he adds,

*ἢ ταῦτα τοῖς θεοῖς φίλον, ταῦτα γίνεω. (i. e.)* Let every thing be as the Gods will have it.

2. Answer.

It's no fit expression to say you have lost all in one, except that one be Christ, and he being once yours, can never be lost. Doubtless your meaning is, you have lost all your comfort of that kind; And what



what though you have? are there not multitudes of comforts yet remaining of a higher kind, and more precious and durable nature? If you have no more of that sort, yet so long as you have better, what cause have you to rejoyce?

3. *Answer.*

You too much imitate the way of the world in this complaint; they know not how to repair the loss of one comfort; but by another of the same nature, which must be put in its room, to fill up the vacancy: But have you no other way to supply your loss? Have you not a God to fill the place of any creature that leaves you? Surely this would better become a man whose portion is in this life, than one that professes God is his all in all.

5. *Plea.*

O but my only One is not only taken away, but there remains no expectation or probability of any more: I must now look upon my self as a dry tree, never to take comfort in children any more, which is a cutting thought.

1. *Answer.*

1. Answer.

Suppose what you say, that you have no hope or expectation of another child remaining to you; yet if you have a hope of better things than children, you have no reason to be cast down: bless God for higher and better hopes than these, in *Isa. 56. 4, 5.* the Lord comforts them that had no expectation of sons or daughters, with this, *That he will give unto them in his house, and within his walls a place, and a name better than of Sons or of Daughters; even an everlasting name, that shall not be cut off.* There are better mercies, and higher hopes than these; though your hopes of children, or from children should be cut off; yet if your eternal hopes be secure, and such as shall not make you ashamed, you should not be so cast down.

2. Answer.

If God will not have your comfort to lye any more in children, then resolve to place them in himself, and you shall never find cause to complain of loss by such an exchange. You will find that in

K

God

God which is not to be had in the creature: one hours communion with him shall give you that, which the happiest Parent never yet had from his children; you will exchange brass for gold, perishing vanity, for solid and abiding excellency.

### 6. Plea.

But the suddenness of the stroke is amazing, God gave little or no warning to prepare for this tryal: Death executed its commission, as soon as it open'd it. My dear Husband, Wife, or Child, was snatcht unexpectedly out of my arms, by a surprizing stroke; and this makes my stroke heavier than my complaint.

### 1. Answer.

That the death of your Relation was so sudden and surprizing, was much your own fault; who ought to have lived in the daily sense of its vanity, and expectation of your separation from it: you knew it to be a dying comfort in its best estate; and it is no such wonderful thing to see that dead, which we knew before to be dying: Besides, you heard the

the changes ringing round about you in other families ; you frequently saw other Parents, Husbands, and Wives carrying forth their dead ; And what were all these but warnings given you to prepare for the like tryals?

Surely then it was your own security and regardlessness that made this affliction so surprizing to you, and who is to be blamed for that, you know.

2. *Answer.*

There is much difference betwixt the sudden death of infants, and that of grown persons : The latter may have much work to do, many sins actually to repent of, and many evidences of their interest in Christ to examine and clear, in order to their more comfortable death ; and so sudden death may be deprecated by them.

But the case of Infants who exercise not their reason, is far different, they have no such work to do ; but are purely passive ; all that is done in order to their salvation, is done by God immediately upon them ; and so it comes all to one ; whether their death be more quick, or more slow.

## 3. Answer.

You complain of the suddenness of the stroke, but another will be ready to say, had my friend died in that manner, my affliction had been nothing to what it now is; I have seen many deaths contrived into one: I saw the gradual approaches of it upon my dear Relation, who felt every tread of death as it came on towards him, who often cryed with *Job*, Chap. 3. 20. *Wherefore is light given to him that is in misery, and life to the bitter in soul? which long for death but it cometh it not, and dig for it more than for hid treasures: which rejoyce exceedingly and are glad, when they can find the grave.*

That which you reckon the sting of your affliction, others would have reckoned a favour and priviledge. How many tender Parents, and other Relations who loved their friends as dearly as your selves, have been forced to their knees upon no other errand but this, to beg the Lord to hasten the separation, and put an end to that sorrow, which to them was much greater than the sorrow for the dead.

7. *Plea.*

You press me to moderation of sorrows, and I know I ought to shew it; but you don't know how the case stands with me, there's a sting in this affliction, that none feels but my self; And oh how intollerable is it now! I neglected proper means in season to preserve life, or miscarried in the use of means. I now see such a neglect or such a mistake about the means, as I cannot but judge greatly to contribute to that sad loss which I now (too late) lament.

O my negligence, O my rashness and inconsiderateness! How doth my Conscience now smite me for my folly! and by this aggravate my burthen beyond what is usually felt by others. Had I seasonably apply'd my self to the use of proper means, and kept strictly to such courses and counsels as those that are able and skilful might have prescribed. I might have now had a living Husband, Wife, or Child: whereas I am now not only bereaved, but am apt to think I have bereaved my self of them. Surely, there is no sorrow, like unto my sorrow.

## 1. Answer.

Though it be an evil to neglect and slight the means ordained by God for recovery of health, yet it's no less evil to ascribe too much to them, or rely too much on them. The best means in the world are weak and ineffectual without Gods assistance and concurrence, and they never have that his assistance or concurrence, when his time is come; and that it was fully come in your friends case, is manifested now by the event. So that if your friend had had the most excellent helps the world affords, they would have avail'd nothing. This consideration takes place only in your case, who see what the will of God is by the issue, and may not be pleaded by any whilst it remains dubious and uncertain, as it generally doth in time of sickness.

## 2. Answer.

Do you not unjustly charge and fault your selves, for that which is not really your fault or neglect? How far you are chargeable in this case will best appear, by comparing the circumstances you are now



in, with those you were in when your Relation was only arrested by sickness; and it was dubious to you what was your duty and best course to take.

Possibly you had observed so many to perish in *Physicians* hands, and so many to recover without them, that you judged it safer for your friend, to be without those means, than to be hazarded by them.

Or if diverse methods and courses were prescribed and perswaded to, and you now see your error in preferring that which was most improper, and neglecting what was more safe and probable; yet as long as it did not so appear to your understanding at that time; but you followed the best light you had to guide you at that time, it were most unjust to charge the fault upon your selves, for chusing that course that then seemed best to you, whether it were so in it self or not.

To be angry with your selves for doing or omitting what was then done, or omitted according to your best discretion and judgment; because you now see it by the light of the event far otherwise than you did before; is to be troubled that you are but men, or that you are not as God, who only can foresee Issues, and

events ; and that you acted as all rational creatures are bound to do, according to the best light they have, at the time and season of action.

3. *Answer.*

To conclude, times of great affliction are ordinarily times of great temptation, and it's usual with Satan then to charge us with more sins than we are really guilty of, and also to make those things seem to be sins, which upon impartial examination will not be found to be so.

Indeed, had your neglect or miscarriage been knowing and voluntary ; or had you really prefer'd a little money (being able to give it) before the life of your Relation ; so that you did deliberately chuse to hazard this, rather than part with that ; no doubt then but there had been much evil of sin mixed with your affliction : and your Conscience may justly smite you for it as your sin. But in the other case which is more common, and I presume yours ; it's a false charge, and you ought not to abet the delign of Satan in it.

Judge by the sorrow you now feel for your friend, in what degree he was dear

to

to you, and what you could now be content to give to ransom his life, if it could be done with money. Judge I say by this how groundless the charge is, that Satan now draws up against you; and you are but too ready to yeild to the truth of it.

### 8. *Plea.*

But my troubles are upon a higher score, and account. My child or friend is passed into Eternity, and I know not how it is with its soul. Were I sure that my Relation were with Christ, I should be quiet; but the fears of the contrary are overwhelming, O it's terrible to think of the damnation of one so dear to me.

### 1. *Answer.*

Admit what the objection supposes, that you have real grounds to fear the eternal condition of your dear Relation, yet it's utterly unbeseeming you, even in such a case as this, to dispute with, or repine against the Lord.

I do confess it's a sore and heavy tryal, and that there is no case more sad, and  
sink-

sinking to the spirit of a gracious person. Their death is but a trifle to this; but yet, if you be such as fear the Lord, methinks his indisputable Sovereignty over them, and his distinguishing love and mercy to you, should at least silence you in this matter.

*First*, His indisputable Sovereignty over them, Rom. 9. 20. *Who art thou, O man, that disputest with God?* He speaks it in the matters of eternal election and reprobation. What if the Lord will not be gracious to those that are so dear to us; Is there any wrong done to them or us thereby? *Aarons* two Sons were cut off in an act of sin by the Lords immediate hand, and yet he held his peace, *Levit.* 10. 3. God told *Abraham* plainly that the Covenant should not be established with *Ishmael*, for whom he so earnestly pray'd, *O let Ishmael live before thee!* and he knew that there was no salvation out of the Covenant; and yet he sits down silent under the word of the Lord.

*Secondly*, But if this do not quiet you, yet, methinks, his distinguishing love and mercy to you should do it. O what do you owe to God, that root and branch had not been cast together into the fire! that

that the Lord hath given you good hope through grace, that it shall be well with you for ever. Let this stop your mouth, and quiet your spirit: though you should have grounds for this fear,

*2. Answer.*

But pray examine the grounds of your fear, whether it may not proceed from the strength of your affections to the eternal welfare of your friend, or from the subtilty of Satan designing hereby to overwhelm and swallow you up in sorrow, as well as from just grounds and causes? In two cases it's very probable your fear may proceed only from your own affection or Satans temptation.

*First,* If your Relation died young, before it did any thing to destroy your hopes. Or,

*Secondly,* If grown and in some good degree hopeful; only he did not in life, or at death manifest and give evidence of grace, with that clearness as you desired.

As to the case of Infants in general, it's none of our concern to judg their condition, and as for those that sprang from Covenanted parents, it becomes us to exercise

ercise Charity towards them : the Scripture speaks very favourably of them.

And as for the more adult, who have escaped the polutions of the world, and made Conscience of sin and duty, albeit they never manifested what you could desire they had ; yet in them as in young *Abijah*, *maybe found some good thing towards the Lord*, which you never took notice of. Reverence of your authority, bashfulness and shamefacedness, reservedness of disposition, and many other things may hide those small and weak beginnings of grace that are in children, from the observations of the Parents. God might see that in them that you never saw ; he despises not the day of small things.

However it be, it's now out of your watch, your concernment rather is to improve the affliction to your own good, than judge and determine their condition; which belongs not to you, but God.

### 9. Plea.

O but I have sinned in this Relation, and now God hath punisht my sin in dissolving it. O faith one, my heart was set too much upon it, I even idoliz'd it, that

that was my sin. And saith another, I wanted due affections, and did not love my Relation, at least not so spiritually as I ought, that was my sin. Now God is visiting me for all the neglects and defects that have been in me towards my Relation.

*1. Answer.*

There is no man so thoroughly sanctified, as not to fail and come short in many things pertaining to his relative duties. And to speak as the thing is, the corruptions of the holiest persons are as much discovered in this, as in any other thing whatsoever. And it's a very common thing for Conscience, not only to charge these failures upon us, but to aggravate them to the uttermost when God hath made the separation. So that this is no more than what is usual and very common with persons in your case.

*2. Answer.*

Admit that which the Objection supposes, that God hath afflicted you for your sin, and removed that comfort from you which you Idolized and too much doted



doted on; yet there is no reason you should be so cast down under your affliction; for all this may be, and probably is the fruit of his love to, and care over your soul. *Rev. 3. 19.* He tells the afflicted for their comfort, *Whom I love, I rebuke and chasten.* How much better is it to have an Idolized enjoyment taken from you in mercy, than if God should say concerning you as he did of *Ephraim, Hos. 4. 17.* *He is joyn'd to Idols, let him alone.*

O it's better for you that your Father now reckons with you for your follies with the Rod in his hand, than to say as he doth of some, let them go on, I will not hinder them in, or rebuke them for their sinful courses; but will reckon with them for all together in Hell at last.

### 3. *Answer.*

And as to what you now charge upon your self, that the neglect of duty did spring from the want of love to your Relation. Your sorrows at parting may evidence that your Relation was rooted deep in your affection: but if your love was not so spiritual and pure, to love and enjoy

enjoy them in God ; that was undoubtedly your sin, and is the sin of most Christians; for which, both you, and all others ought to be humbled.

*10. Plea.*

God hath blessed me with an Estate, and outward comforts in the world, which I reckoned to have left to my posterity, and now I have none to leave it with, nor have I any comfort to think of it; the purposes of my heart are broken off, and the comfort of all my other enjoyments blasted by this stroke, in one hour. How are the pains and cares of many years perished!

*1. Answer.*

How many are there in the world, yea, of your own acquaintance, whom God hath either denied, or deprived both of the comforts of children and Estates too? If he have left you those outward comforts you ought to acknowledge his goodness therein, and not to slight these because he hath deprived you of the other.

*2. Answer.*

*2. Answer.*

Though your children be gone, yet God hath many children left in the world whose bowels you may refresh with what he hath bestowed upon you; and your charity to them will doubtless turn to a more comfortable account, than if you had left a large Estate to your own posterity.

Surely we are not sent into this world to heap up great estates for our children; and if you have been too eager in this design, you may now read Gods just rebuke of your folly. Bless God you have yet an opportunity to serve God eminently by your Charity: and if God deny you other Executors, let your own hands be your Executors, to distribute to the necessity of the Saints; that the blessings of them that are ready to perish may come upon you.

*11. Plea.*

O but the remembrance of its witty words and pretty actions is wounding,

*1. Answer.*

*1. Answer.*

Let it rather lift up your heart to God in praise that gave you so desirable a child, than fill your heart with discontent at his hand in removing it. How many Parents are there in the world whose children God hath deprived of reason and understanding, so that they only differ from Beasts in external shape and figure? And how many shew sometimes so perverse a temper, that little comfort can be expected from them?

*2. Answer.*

These are but small circumstances and trivial things in themselves; but by these little things, Satan manages a great design against your souls, to deject or exasperate it: And surely this is not your business at this time; you have greater things than the words and actions of children to mind: To search out Gods end in your affliction: To mortifie the corruption it's sent to rebuke, to quiet your heart in the will of God: This is your work.

12. *Plea.*

Lastly, It's Objected, O but God hides his face from me in my affliction, it's dark within as well as without, and this makes my case most deplorable, greatly afflicted, and sadly deserted.

1. *Answer.*

Though you want at present sensible comfort, yet you have reason to be thankful for gracious supports. Though the light of Gods countenance shine not upon you ; yet you find the everlasting arms are underneath you ; the care of God worketh for you, when the consolations of God are withdrawn from you.

2. *Answer.*

To have God hide his face in time of trouble is no new, or unusual thing. God's dearest Saints, yea his own Son hath experienced it ; who in the deeps of inward and outward trouble, when wave called unto wave, felt not those sweet sensible influences of comfort from God which had alwaies fill'd his soul formerly.

If

If *Christ* cry in extremity, *My God, my God, why hast thou forsaken me?* Then sure we need not wonder, as if some strange thing had happened to us.

3. *Answer.*

May not your unsubmitive carirage under the rod provoke God to hide his face from you? Pray consider it well, nothing is more probable than this, to be the cause of Gods with-drawment from you. Could you in meekness and quietness receive that cup your Father hath given you to drink; accept the punishment of your iniquities: say good is the word of the Lord, it is the Lord let him do what he will. You would soon find the case altered with you: but the comforting spirit finds no delight nor rest in a turbulent and tumultuous breast.

And thus I have satisfied the most considerable Pleas urged in justification of our Excesses.

4. I come now to the last thing proposed, *namely*, the means of curing and preventing these sinful excesses of sorrow for the death of our dear Relations.

And although much hath been said already to dissuade from this evil; and I

have enlarged already much beyond my first intention; yet I shall cast in some farther help and assistance towards the healing of this distemper, by prescribing the following Rules:

1. Rule.

*If you would not mourn excessively for the loss of creature-comforts, then beware that you set not your delight and love excessively or inordinately upon them whilst you enjoy them.*

Strong affections make strong afflictions, the higher the Tyde, the lower the Ebb. According to the measure of our delight in the enjoyment, is our grief in the loss of these things. The Apostle knits these two graces Temperance and Patience together in the Precept, 2 Pet. 1. 16. And it's very observable how Intemperance and Impatience are inseparably linked in experience, yea, the experience of the best men. You read Gen. 37. 3. *How Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.*

This was the darling, Jacobs heart was exceedingly set upon him, his very life was bound up in the life of the Lad.

Now



Now when the supposed death of this child was brought to him; How did he carry it? See Ver. 34, 35. *And Jacob rent his cloaths, and put sackcloth upon his loins, and mourned for his Son many days: And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, for I will go down into the grave to my Son mourning: Thus his Father wept for him.*

Here as in a glass, the effects of excessive love to a child are represented. Here you may see what work immoderate love will make, even in a sanctified heart.

O therefore let your moderation be known to all men, in your delights and sorrows about earthly things; for ordinarily the proportion of the one is answerable to the other.

2. Rule.

*If you would not be overwhelmed with grief for the loss of your Relations, be exact and careful in discharging your duties to them while you have them.*

The testimony of your Conscience that you have laboured in all things to discharge the duties you owed to your Relations whilst they were with you, will

prove an excellent allay to your sorrows for them, when they are no longer yours. 'Tis not so much the single affliction, as the guilt charged upon us in times of affliction, that makes our load so heavy.

O what a terrible thing is it to look upon our dead; whilst Conscience is accusing and upbraiding us for our duties neglected, and such or such sins committed? O you little think how dreadful a spectacle this will make the dead body of thy friend to thee.

Conscience if not quite stupid, or dead, will speak at such a time. O therefore as ever you would provide for a comfortable parting at death, or meet again at Judgment; be exact, punctual and circumspect in all your relative duties.

### 3. Rule.

*If you would not be overwhelmed by trouble for the loss of your Relations, then turn to God under your trouble, and pour out your sorrows by prayer into his bosom.*

This will ease and allay your troubles: Blessed be God for the ordinance of prayer; How much are all the Saints beholding

holding to it at all times, but especially in heart sinking and distressful times ! It's some relief, when in distress we can pour out our trouble into the bosom of a Wife, or faithful Friend ; How much more when we leave our complaint before the gracious, wise and faithful God ? I told you before of that holy man, who having lost his dear and only Son, got to his Closet ; there poured out his soul freely to the Lord, and when he came down to his friends that were waiting below to comfort him, and fearing how he would bear that stroke ; he came from his duty with a chearful countenance, telling them, he would be content to bury a Son (if it were possible) every day, provided he might but enjoy such comfort as his soul had found in that private hour.

Go thy way, Christian, to thy God, get thee to thy knees in the cloudy and dark day ; retire from all Creatures that thou mayst have thy full liberty with thy God, and there pour out thy heart before him, in free, full and broken-hearted confessions of sin : Judge thy self worthy of Hell as well as of this trouble : Justifie God in all his smartest strokes ; beg him in this distress to put under thee the ever-

ing arms : intreat one smile, one gracious look to enlighten thy darkness and chear thy drooping spirit. Say with the Prophet, Jer. 17. 17, *Be not then a terrour to me, thou art my hope in the day of evil.* And try what relief such a course will afford thee. Surely if thy heart be sincere in this course, thou shalt be able to say with that holy man, Psal. 94. 19. *In the multitude of my thoughts which I had within me, thy comforts have delighted my soul.*

#### 4. Rule.

*If you would bear the loss of your dear Relations with moderation, eye God in the whole process of the affliction more, and secondary causes and circumstances of the matter less.*

*I was dumb, I opened not my mouth; because thou didst it, Psal. 39. 9.* Consider the hand of the Lord in the whole matter : And that

*First, As a Sovereign hand, which hath right to dispose of thee and all thy comforts without thy leave or consent, Job 33. 13.*

*Secondly, As a Fathers hand correcting thee in love and faithfulness, Prov. 3. 11.*

*Whom*

*Whom the Lord loveth he correcteth, as a Father the Son in whom he delighteth.* O if once you could but see affliction as a rod in a Fathers hand, as proceeding from his love, and intended for your eternal good ; How quiet would you then be !

And surely if it draw your heart nearer to God, and mortifie it more to this vain world ; it is a rod in the hand of special love : If it end in your love to God, doubt not but it comes from Gods love to you.

*Thirdly,* As a just and righteous hand : Hast thou not procured this to thy self by thy own folly ? Yea, the Lord is just in all that is come upon thee : Whatever he hath done, yet he hath done thee no wrong.

*Fourthly,* Lastly, As a moderate and merciful hand that hath punished thee less than thine iniquities deserve ; he hath cast thee into affliction, he might justly have cast thee into Hell. It's of the Lords mercy that thou art not consumed. Why doth the living man complain ?

## 5. Rule.

*If you would bear your affliction with moderation, compare it with the affliction of other men, and that will greatly quiet your spirits.*

You have no cause to say God hath dealt bitterly with you, and that there is no sorrow like your sorrow: Look round about you and impartially consider the conditions that others are in: and they nothing inferiour to you in any respect. You have one dead child, *Aaron* had two at a stroke, *Job* all at one stroke: and both these by an immediate stroke from the hand of God. Some godly Parents have lived to see their children dye in their sin by the hand of Justice: others have seen them live to the dishonour of God, and breaking of their own spirits: and would have esteemed it a mercy if they had dyed from the womb, and given up the ghost when they came out of the belly, as *Job* speaks.

In what misery, have some Parents seen their children lye? God holding them as so many terrible spectacles of misery before their eyes; so that they have beg'd the Lord with importunity, to let loose

loose his hand and cut them off. Death being in their esteem, nothing to those continual agonies in which they have seen them lye sweltering from day to day. Oh you little know what a bitter cup others have had given them to drink! Surely if you compare, you must say, the Lord hath dealt gently and graciously with you.

6. Rule.

*Carefully shun and avoid whatsoever may renew your sorrow, or provoke you to impatience.*

Increase not your sorrow by the sight of, or discourses about sad objects, but labour to avoid them as occasions presented by the enemy of your souls, to draw forth the corruptions of your hearts.

I told you before, why *Jacob* would not have the child of which *Rachel* dyed called after the name his wife had given, *Benoni*, the Son of my sorrow; lest it should prove a daily occasion of renewing his trouble for the loss of his dear Wife; but he called his name *Benjamin*.

Your impatience is like tinder, or Gunpowder, so long as you can prevent the sparkes



sparks from falling on it, there is no great danger: But you that carry such dangerous prepared matter in your own hearts, cannot be too careful to prevent them. Do by murmuring as you do by blasphemous thoughts, think quite another way, and give no occasion.

### 7. Rule.

*In the day of your mourning for the death of your friends, seriously consider your own death as approaching, and that you and your dead are distinguished but by a small interval and point of time.*

2 Sam. 12. 23. *I shall go to him.* Surely the thoughts of your own death, as, approaching also, will greatly allay your sorrows for the dead, that are gone before you.

We are apt to fancy a long life in the world, and then the loss of those comforts which we promised our selves so much of the sweetness and comfort of our lives from, seems an intollerable thing.

But would you realize your own deaths more, you would not be so deeply concerned for their death as you are. Could you but look into your own graves  
more

more seriously, you would be able to look into your friends grave more composedly.

And thus I have finished what I designed from this Scripture. The Father of mercies, and God of all comfort, whose sole Prerogative it is to comfort them that are cast down, write all his truths upon your hearts, that they may abide there, and reduce your disorder'd affections to that frame which best suits the will of God, and the profession you make of subjection and resignation thereunto.

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**F I N I S.**